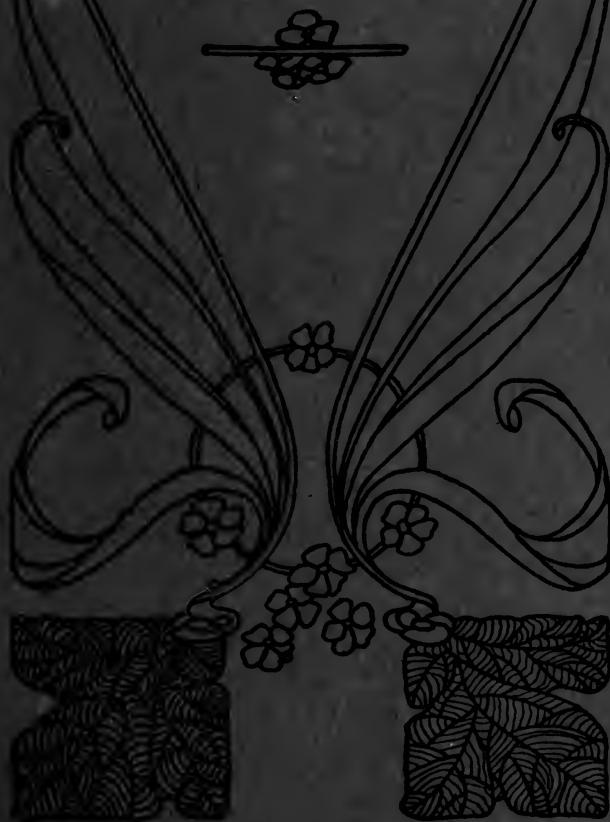


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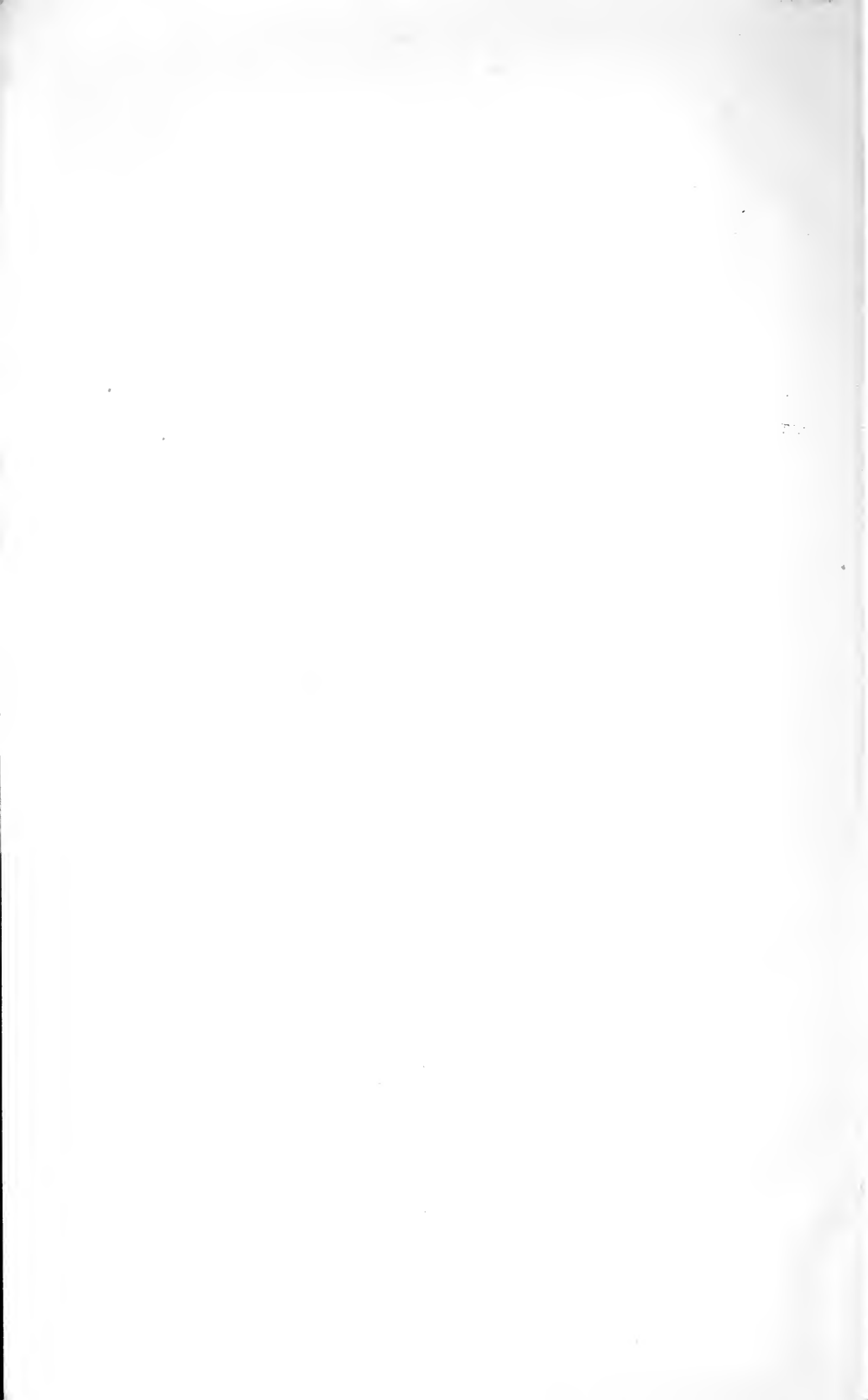


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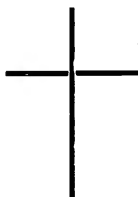
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*This little book
is dedicated to
our dearest Saviour
on the*



*In loving and grateful
Remembrance
of His pledge—
“And him that cometh to me
I will in no wise cast out.”*

“My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence.”

*We are born for love—It is the principle
of existence and its only end—*

—Ben Disraeli.

*Love thyself last: Cherish
those hearts that hate thee.*

—Henry VIII.

A LOYAL LOVE.

"Well, boy, glad to see you."

"I am just as glad to see you, Dad. It seems a long time since I was under your hospitable roof. How familiar this old den of yours does look! I wish I had one like it."

The first speaker was the Reverend J. J. Forsyth. He was the rector of the Church of Saint John in the parish of West Parting, which church he had served for forty years. He was a genial old man, but something of a Tartar withal. A man of the old school, broad in his views, elastic in his conscience, with always a sympathetic ear for suffering or sorrow, he was generous and hospitable.

His church was a fine old building of Norman architecture. His rectory, which stood within a few feet of the church, was one of those dreams of architectural beauty that we sometimes see in unexpected places, with gables and mullions and lattices poking out through the ivy, proclaiming their age and feasting the eye. It was surrounded with five acres of glebe land, and the gardens and the orchard were quite in keeping with the house.

The old rector was fond of good living, of the good things of life, and, in fact, was very comfortable. His wife was a most estimable woman—quite the right woman in the right place, and very popular with all her husband's parishioners. They had one son and one daugh-

ter. The daughter had married into the army and had gone to India. The son had taken orders.

The second speaker was the Reverend F. Forsyth, the aforesaid son. He was something of a remarkable man. He had always been peculiar as a child, and had developed into a strong, silent, thoughtful, forceful man with an unbending will, a lover of fair play and justice, a hater of hypocrisy and sham, a man with the courage of his convictions, who feared no man's criticisms. He made it a point to be silent on any question until he was fully informed; then, having made up his mind as to his course, he was its champion and would carry it through in the face of mountains of opposition.

He had taken honors at Oxford, had traveled for a year, and at three and twenty had been ordained and had been offered one of the best parishes in the county, which he had accepted.

"And what brings you up now, my boy; what—a rest?"

"No, father, not a rest. A rest is about the last thing I *do* want. I am afraid that what I have to say to you is going to be a dire disappointment, as well as a surprise.

"Father, I am about to resign my parish!"

"Resign your parish? Resign your parish? One of the best in England—eight hundred pounds a year—many of the best families in the county in your congregation! You are popular, and yet you want to resign—to resign such a parish just as you are entering life. You must be mad. I cannot understand you."

"Father, that is all true; everything is as you say. It is the fairest parish in the county. The people are simply dear; the church is a dream. I have taken time to make up my mind, and I am persuaded that my fashionable congregation will never consent to listen to a man of my years teaching the gospel of Christ with simply Love, Faith and Humility as its figurehead. This must be, and it would be a failure.

"Now Father, listen to me. I have come here to have a quiet chat with you and consult you on this matter. I know you are a man of wide experience, while I am only a child, but I can read, and what I read leads me to take exception to the way our clergy interprets Christ's word.

Perhaps I am wrong; perhaps I am right. I am no judge; I accuse no man, but I am convinced that when Christ says 'A. B. C.', He means *A. B. C—nothing more, and nothing less.*

"You cannot change or substitute *anything* for Christ's teaching; it must be exact or it is not His words, and Christ never minces matters,—no chance for a misunderstanding. When Christ says:

'Resist not evil; but whomsoever shall smite thee on thy right cheek, turn to him the other also.'

"Does Christ mean this, or does He not?"

"Now, what concerns the clergy—do they acknowledge the truth of this law—and believe it, and teach it?"

"The denominational places of worship I do not know,

nor their teaching, but don't you think that we clergy are guilty in not preaching the *truth*, the *whole* truth and nothing but the truth, without which we are not preaching God's word. And let me say, too, we are sending souls to perdition that would have been saved through proper teaching—and I have come here to see how you feel about it.

"A horror creeps into my mind that we shall all be found false prophets, for telling half a story is a lie—while the other half would make it true—and that is what we do. I cannot go on preaching the gospel of Christ as we are expected to preach it, knowing as I do, that it is *not* Christ's, that it is *not* the teachings that He gave his apostles to hand on to us. They are miles apart."

"But my dear boy, what do you mean? Do you mean that we do not preach Christ's gospel. Our Testament is Christ's gospel, I suppose; do we not preach that?"

"No, Father, we do not. I say that they are miles apart. The Christian religion that we preach is for the world and not for heaven. The Church and the World have established a co-partnership and, whether we like to say it or not, they do stand in partnership today—'The Church and State'—where the world has much to say and Christ but little; where the world has all it wants, and hardly one of Christ's own teachings of love and humility, which He sealed with His blood upon the cross. Not one of these is considered of sufficient importance to be taught or expounded by His Church.

"So far has the Church removed from what Christ

has given us, and His teaching, His example, and His will, His Law, the doing of what Christ said you *shall not do*, and then not doing what Christ said we *must do*, that is simply framing a new religion in which Christ has no part.

"Begin where you will, where do the two religions meet? I am afraid to begin for the divergence is so great I do not know where it will end; it is not right."

"What is not right, my boy? Do you mean to say that the Church is wrong? Do you object to Church and State? What do you propose to do—to set the world straight?"

"I simply mean to say that you and I are supposed to be two priests in this Church of Christ. We have undertaken, with the Lord, to feed and care for these persons in our congregations for whom Christ died; to preach to *them* what Christ preaches to *us* through His apostles—no more, no less; to give them the gospel in all its purity without fear or favor of the world. Not to preach what man likes, for then you would be the enemy of Christ; but to close your eyes against popularity or honor, and to deliver, and not to *deliver* only, but to *teach* the pure milk of the Word and, as far as in us lies, to be an example of the road to heaven. Do we do it, Father?"

"My dear son, I am not responsible for the souls of my people. You cannot saddle me with this responsibility."

"That depends on you, Father. If you have delivered your message in purity and made your Saviour's

messages clear, the priest shall save his own soul; otherwise, perhaps you are guilty.

"Look at the religion we have today and see how it correspond's with Christ's will.

"When He *tells* us we *must* hang our Heavenly hope on *love*, the very first principle of our religion, we do not heed it; we do not believe it. We say 'Can you tell me what love and religion have to do with each other?' We smile at the idea, and the Church does not believe it either."

"Well, is the Church far astray? How much love would you propose putting into the Church? Don't you know that people have their eyes open, and their ears, too, and would it be discreet, my boy, for a young man like you to have much to say on the subject?"

"But Father, what Christ really *wants* from us, and *only* what He wants, is our unbounded *love* and *faith*, and this we refuse to give; and we offer Him things that He does *not* want, or things of no value in His sight, in their stead.

"I say, all through our Lord's teaching, the things that are of most importance, the very cream of Christ's teaching, we pass over and ignore. We do not so much as take them into serious consideration; we ridicule them and say they are out of date, times are changed and, *for* our religion, instead of doing what he *asks* for, what He *really wants*, we give Him what we are pleased to call our church work, or charitable work, which he detests. And *this*, we make *our religion*, instead of obeying Christ and loving Him—simply a delusion.

“Is it any wonder that people leave the Church to seek Christ somewhere else, where He may be found?

“There are three things, and only three things, that are indispensable in a consecrated life, or a life that would justify us in God’s sight. The whole teaching of our Lord, and of the apostles and of the New Testament, is built upon these three graces, and the gospel of Christ is full of them.

The first and foremost is the ‘Love of God;’
The second is ‘Love of Man,’
The third is ‘Humility,’

and without these three graces we shall never see God.”

“Well, my boy, you can hardly call these ‘indispensable in a consecrated life.’ Of course we all love God, but, as far as man is concerned, we all have, and must have, our likes and dislikes; and for ‘humility,’ of course it is very useful for people of a certain class, but I don’t see that it comes into the Church. It looks to me as though you wish to change our religion.”

“Father, these three things are indispensable; *nothing* will take their place. A life, as a sacrifice, would be unavailing.

“God is love and *all* love, and nothing but love will appeal to God. And in the heart of him where these three graces dwell, to *that* man there is *no* sin, he cannot sin, for he is Christ’s. ‘There is no condemnation to them that are in Christ Jesus.’

"Let me ask you this, father. Your experience is large. How much real love do we find in our church, for God?"

"I do not mean just 'a matter of course' love; I do not mean that. I mean a *real* love that will reach out above a husband's love or a wife's love, or the mother's love for her child, or a sweetheart's love. This is what I call love—the first-of-all love, that of the lover, and ahead of every love. Have you tried to teach this love? Have you shown how absolutely necessary this love is before we can reach God?"

"Well, I don't know that I have. I never thought much about it. Love is love, and even if we do not love Him we always reverence Him. I am afraid that I never had any such love as you speak of. One grows to regard God as above our love."

"Never was there a greater mistake. This is the love that God is jealous for. How many people love God so? And what has the priest to say?"

"God will not suffer any love to come between you and Himself. Do we lay this down to the people as the very first rule to a religious life? I think not. And then comes the second Command:

'Thou shalt love thy neighbor as thyself,'

just as important as the love of God."

"It is wasting your time to ask men to do that," said his father, "for they will not do it. Of course there are those who will accept the saying, but it does not hold

good, where hatred is concerned. You can't make religion impossible."

"Well, let us put this in different words—which amounts to the same thing:

'Do unto others what you would they should do unto you.'

"It amply covers the ground."

"Christ does not call for the same fervor of our love toward our neighbor as He does toward Himself. We love our neighbors as ourselves, but we have to love Him more. This love is the fountain of our religion. It is the hub upon which all the Christian religion hangs and revolves. Leaving love out is like casting out the 'head stone of the corner.' Without Him the rest is nothing.

"And we must remember, too, that it is no *ordinary* love that we must have for those 'within the fold.'

"St. Paul calls all those '*within*,' that had already given themselves to the Lord.

"And those '*without*,' those who refused Christ and served the world.

"Christ, St. Paul and St. John make the *first* duty of a Christian, after love to God, to love his fellow Christian. St. Paul said, without this love there is no Christianity. You are not a Christian until you do love them, and very dearly.

"The Lord's children are like another man's children. He says to them, 'Cultivate love and harmony for each other. I will not be the father of a quarrelsome

and rebellious lot.' Christ has so ordained that this love *must* exist between those that are His, that they may be of one heart and one mind, and He says:

'By this shall all men know that ye are My disciples *because* ye love one another as I have loved you.'

"The Holy Communion which Christ ordained—this Holy Supper of the Lord—was called the 'Love Feast' because it was the Feast of Love, and nothing was there but bread and wine and love—love in every heart—and that composed the love feast.

"You do not receive the Love Feast at all, unless your heart is there. Love is the 'wedding garment' there—you must have it, or be turned out."

"The world will very kindly draw the lines of your affection for you. You may love your husband, or your wife, or brother or sister, or father or mother, or perchance, a cousin or two, and there your love must stop, between the sexes at any rate, and the world or society will suffer nothing further, and you can only enjoy it at the risk of a scandal.

"But what does Christ say?—

"These things I *command* you, that you love one another. If the world hates you, ye know that it hated me before it hated you.'

"Blessed are ye when men shall revile you, and persecute you, and shall say all man-

ner of evil against you falsely for my sake, for great is your reward.'

"I do not wish to appear to make a mountain out of a mole-hill, but what God prizes *so much* in heaven, we on earth, make so little of.

"In the early Church the people who had turned to Christ lived largely in communities. When people became Christians, they had finished with the world; they sold their homes and other property and gave the money to the apostles, for the benefit of the Church, as we are told in the Acts.

" 'And all that believed were together, and all had things in common; and sold their possessions and goods and parted them to all men, as every man had need. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need.'

"Here was the Church in its purity,—love your neighbor as yourself. You see the opportunities it would afford these people in getting rooted and grounded and encouraged and strengthened in their new religion. It was the one theme of their conversation—their home in heaven. This was a new religion, remember, simply '*a matter of faith*' and it required every nourishment. Their religion had made them friends, and they soon

loved. These people often spent the day in wondering and hope. They clung together,—these servants of the Lord. Their interests were the same; the object the same, and when persecutions came, they prayed together for more love and faith, and went together to the lions.

“It is said that ‘the blood of the martyrs is the seed of the Church.’ Had they lived *alone*—no one to talk to, no companionship, a visit from St. Paul once or twice a week—the seed would *never* have ripened; it *must* have died. But God knew that love was the strongest power, and it was through this *love* for each other that they realized heaven.

“But surely it must have come to you, father, what heavenly love is! How wonderful, marvelous, lovely—I may almost say a miraculous power—we call love. It is the law in heaven, the *only* law there. It is another word for God, for God *is* love.

“When God made man He made him in love, and poured this love into the soul—this soul-thrilling love—to guide and bless him in his life. Of all the powers given to man, this *one power* of love was far in advance of them all. A man will do for love that which no other force could make him do.

“Like all the laws of nature, they work themselves, for love is a force that will compel a man to work the wishes of its object, both to God and man, just as surely as any law of nature will act.

"This is 'Christian liberty,' the result of the love, and the law of sin and death does not reach those people.

"St. Paul loved Christ, and the fruit of that love was a desire to do Christ's will. There was no *law* for him; he could do as he wished, and so can any of us that love Christ. As St. Paul says:

"All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not."

"If we do *not* please Christ, it is because we do not love Him. If we *do* love Him we will not displease Him. Father, have you preached this universal love? It is most important."

"That is all sheer nonsense," said his father. "Who do you suppose would be saved? You must be rational. You cannot force people's affections; you cannot force them. I believe a man must live up to his light."

"Well, from end to end all Christian religion is love, and that is the very point that I am quite sure makes up the Christian character. I will not preach the gospel until I can give it all.

"Father, as two priests in the Church, should we not be wiser to make this a little plainer to the people—show them the absolute necessity of love? It is not the people, remember—it is you and I.

"Are we not responsible for what is taught in our Church? We certainly are. There are good people and bad people everywhere. There are good people in our

churches who are earnestly trying to lead good and holy lives, lives for heaven, and to please God, but where have they got their religion? In the Church, naturally.

"Then the Church is responsible for it. It is you and I, father, who are responsible, and we are letting them believe and rely on a religion that is false, and that will not save them. Their lives will be lost.

"If we do not believe and practice what the apostles taught, we are *not* Christ's. There is no use in talking about it; we are not Christ's. Christ's words are plain; every child can understand them."

"Well my boy, I do not see how I can help you. If you are determined to have the whole Church in love with itself, I am afraid you will have your hands full and I cannot help you. If you want to preach a religion that men will accept, you must have reason and reasonable laws, and accept the Church as it is. If you want to make it a hotbed for love, then break with the Church and start as the apostles did."

"It is not *only* love, father. There is one thing more that the Lord must have from us besides our love and faith, and that is our *humility*.

"People will bear a great deal sometimes in their religious lives, but there are lamentably few who will bear 'humility,' and' what is more, the Church condones it, permits it; in fact, approves it, while next to love, humility is perhaps the chief grace in our Lord's sight.

"If you wish to be great in heaven, then you must be servant of all down here.

"Our Lord's birth, life, His death, without exception were of the lowliest, to lay down by His own example the force of the grace of humility in God's sight. We do not know why—simply it is His will; that should be enough for us.

" 'I am meek and lowly in spirit, and ye shall find rest unto your souls.'

"And He told his disciples once, when asked, 'Who shall be greatest in the Kingdom of Heaven?'

" 'Whoever shall humble himself as this little child, the same shall be the greatest in the Kingdom of Heaven.'

"A large part of our Saviour's suffering in this world was, no doubt, through His example of humility, and Christ would never have taught us so had it not been necessary in God's sight. And yet, the Church does not take the least notice of it, and the clergy let the world drift on to its destruction. Do you teach this?

"Our Saviour was a promise by God. He was to be the King of the Jews. The Jews looked for a king of royal grandeur, and when He was born in a stable, they refused Him.

"He *could* have been a *sacrifice* for us even had He been born in royal grandeur, and had a happy life. His sacrifice was in his *death* for us—in His blood; but where would have been His example, and His teaching of

humility? The *sacrifice*—was in His death, but His *humility*—the object of his lowly life.

“Fancy my preaching to my fashionable congregation, laying down the law that humility was *absolutely necessary* to salvation. You must conquer every whit of pride and humble yourself or you will never see your God, yet it is so—”

“Oh, you are foolish, my boy. You foolish boy! God never meant these things to be. You could never live in the world on these terms. Do you expect to make men angels?”

“I speak but the truth. It is for these teachings and others, that the Church must give an account, and that includes you and me, father. *If* they are God’s words they must be obeyed or men will die. If they are *not* God’s words, the Saviour’s teaching has fallen to the ground. His example is lost. The Christian religion is not the gospel after all.

“What was the meaning of our Saviour washing the disciples’ feet the last thing before His crucifixion? Is that nothing? He said unto them:

“ ‘Know ye not what I have done unto you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet. For I have given you an *example*, that ye should do as I have done to you.’ ”

"How often do you go into a church and hear the preacher discoursing upon the love and goodness of God?

"He is our Father. We are His sons. He is merciful, forgiving, tender-hearted and compassionate. God is everything that is lovely and beautiful.

"Yes, and it is all true, many more times than we can tell, *to* those who love and obey Him; but *only* to those who love and obey Him. But to those who do *not* love and obey Him—what then?

"‘Vengeance is Mine saith the Lord. I will repay.’ ‘Bring My enemies before Me and slay them.’ ‘It is a fearful thing to fall into the hands of the living God.’

"He is the sweetest kind of friend you can ever have in this world, but He is the soul of justice; nothing can turn Him from that. ‘As a man sows, so shall he reap.’ Now is the time, when we are alive, that we should understand God, not later when it is too late; and I say *we do not know Him*.

"Men have a hazy idea that God is an easy taskmaster. He is so merciful that all sin will be done away. Do you know what Christ says?

"‘Fear not man, who can kill only the body, but I will forewarn you whom to fear; fear God who is able to cast both body and soul into hell.’

"Why do we not give men warning? Is it fair? Is

it right? In the Mosaic Law, a priest who failed to warn the people of a sin, his soul was required as a substitute.

"No, *we do not know Him*. He is a stranger to us and to a fearful majority of the world. How can we pray to a stranger and expect a recognition when we have literally scorned Him for years?

"Is it not the priest who should have warned the people of their offended God? Father, it is hard to 'kick against the pricks,' is it not?

"I do not think for one moment that God rules this world. This world is God's enemy and He will not rule it. The devil said to Christ once:

"*'All this is mine,'* stretching his hand over the earth. *'All this is mine, and to whomsoever I will, I give it.'*

"And he ruled it as he saw fit, not making the world what *men* call wicked—that was not his policy at all, since man was redeemed—but simply to make them live such lives that would *satisfy their conscience*, and still would keep them out of heaven; not wicked—the devil was too skillful. It looked all right.

"Our first parents were made innocent. He stole that innocence from them and he substituted shame, which they had never seen before; and the devil, no doubt, thought that if he could only prevent our loving one another, and destroy our faith and humility, he knew we should never get to heaven, and he was content to let the people, for their conscience' sake, go to church and pray

and work to their hearts' content, while he shamed them from doing any of those things that they *should* have done for God's justification.

"God does not rule this world, but the devil does; and all its sins and all its crimes are his, and not God's.

"When God made the world, it was beautiful. He blessed it and made it fruitful for His love to mankind, and all was happiness and love. He made man and woman, and bade them replenish the earth and subdue it, and gave them that inestimable gift of eternal life. God was their friend. God delighted in their society. God ruled the world *then*, for there was no sin. He was their King, their Friend, their God.

"But man fell; he disobeyed God, probably the first time God ever had been disobeyed. In His anger He said to Adam, 'Because thou hast eaten of the tree of which I commanded thee, saying, "thou shalt not eat of it," cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee. In the sweat of thy brow shalt thou eat bread, till thou return unto the ground; for out of it thou wast taken; for dust thou art and unto dust thou shalt return.'

"God does not curse a place and then rule it; He casts it from Him, and for many hundred years He left the world, with a few notable exceptions, and the devil became the ruler.

"Then Christ came to redeem man—the Father had

committed all things unto the Son; and Christ came down to save from the wreck, whosoever would.

“He did not rule the world; on the contrary, the world looked upon Him as its enemy, but Christ came here to offer eternal life to as many as would have it—to work in the enemy’s camp; not to rule, but to save, that which was lost.

“Fancy God ruling the world and saying, ‘Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.’

“Why, it is His *enemy* and not His *kingdom*! St. James said to his converts:

“‘Know ye not that the friendship of the world is enmity with God? Whosoever will be a friend of the world is the enemy of God.’

Well, does that sound much like ruling this world? ‘True religion is to keep yourself unspotted from the world.’ You remember what Christ said to Pilate at His trial:

“‘My kingdom is not of this world . . .
If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews . . . but now is my kingdom not from hence.’”

“I suppose that by ‘ruling this world’ is meant seeing that this world *is* ruled,” said his father. I build a house but somebody does it for me; I am the owner and he is the builder. It would seem to me so. There is no question about it that we men put everything down to

God in this world—good or bad. We cannot fancy that God is responsible for all the crimes that go on; that would be blasphemy, and yet, it is so. The fact is we do not know.”

“Yes father, and there is much more in our religion we don’t know—your fault and mine— and, although the world looks with complacency on our religion now, there will be a terrible awakening some day.

“The devil rules the world and *its* people.

“Christ rules those who love *Him*, and *no others*.

“How often we hear people say, ‘Why does God allow that? Why does God permit this?’ How can a God of love allow such cruelty to women and children, or to some widow with one son perhaps, her idol, her support, is brought home dead; a fine and noble man, and at the next house there lives an old sinner eighty years old, of no use to anybody. Why does God take her boy, and leave him there? The world is full every day of ‘Why does God do this or that,’ which means discontent, unbelief, doubt; but God does not do it. The devil is master here and he does these things.

“Christ saves His own.

“Christ saves those who come to Him for life. He knows them well, their names and all about them, and He has said, ‘All things shall work together for the good of those that love God.’ He knows them well, but the children of the world, He does *not* know at all—even their existence.

“I know not whence ye are; depart from me ye workers of iniquity.”

“Father, those who can say the prayer He gave to His disciples,—that is a test. Do you teach that? Look at the Lord’s prayer—a prayer that is supposed to, and does, incorporate all a Christian’s wants, given by the Lord Himself.

“It was not a prayer given to *us*. It was given to His disciples, and we have taken it for its beauty’s sake,—a prayer used so universally that it is attached to all prayer. The little children use it. It is beautiful, and we have it on all occasions, and yet it is so self-condemnatory.

“It was not *intended* for those ‘outside;’ far better did they not use it.

“It was given to the apostles and was eminently fitted to them and their beliefs.

“Do you warn the people against using this prayer, father? Do you warn them that they are asking a curse upon themselves? Do not pray for what you do not want.

“Take the opening petition,

‘Thy kingdom come.’

This is the very last thing the people want. The end of the world to come now? Destroy this world and let the heavens melt in fervent heat? The Judgment Day is come—time is finished! I would not pray for this if I did not mean it. Are you ready? Are you ready to

meet, with an unalloyed heart, your Lord today? Then, if we are not ready—if we do not *want* it, and still ask for it—we are laughing at God. Again:

“Thy will be done on *earth* as it is in *heaven*,”

the second petition; why, father, we do not mean this, and we don't want it. All we want is *our own* will and not God's. We are afraid to have ‘Thy will be done.’ We are afraid to trust Him all alone. He may think that poverty is best for us, or disaster, or pain, sickness or accident. I cannot pray for this; I cannot bear it. Of course, it is right in heaven, but we would rather have our *own* will here. We can't pray this! And again:

‘Give us this day our daily bread;’

just what our Lord taught his disciples, and He and His disciples lived that way—trusted to God for everything they wanted and were as innocent of care, as infants. He who had ‘nowhere to lay His head’ did not trouble about food.

“‘Therefore, take no thought saying, what shall we eat or what shall we drink, or wherewithal shall we be clothed, for after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things; but seek ye *first* the Kingdom of God and His righteousness, and all these things shall be added unto you.’

"This is our dear Lord's promise. Do you trust Him?

"But today we do not want to live that way. The times have altered. We must provide for our families; different now to the olden times. We should simply starve. We do not want our food daily like the bird or beast of the field. We all want to make money and accumulate it, and want to be independent in case of hard times. Everybody does it; and we pray this petition! Whereas it is the very last thing we want. Here are three petitions we do *not* want—we wouldn't have them. What hypocrites we are! Then the next petition:

"'And forgive us our trespasses as we forgive them that trespass against us.'

Can it be possible that we can say those words to Almighty God, which call down a curse upon our heads,—when our hearts are swelling with anger or contempt, or hatred, or revenge, and our dear Lord saying, 'If ye forgive not men their trespasses, neither will I forgive you your trespasses?'

"How can we dare to address Almighty God thus, Who knows the heart better than ourselves—'forgive us as we forgive others,' without the least idea of ever forgiving a great wrong. It is simply taking the trouble to ask God not to forgive our sins. Here are four petitions of this prayer, and of *all* things we do *not* want—is that that prayer be granted.

"Father, is this prayer a curse, or is it a blessing? And what must the judgment be of those who use it improperly?"

"This prayer was given to the *apostles*, and was meant for all of God's children,—the '*inside*,' but it was *never meant* for the worldling or '*outside*;' nor could the worldling use it. It was meant only for Christ's lovers, and the same may be said of the Epistles.

"These Epistles were never meant or written for the worldling. They were private letters written to private people, first to one church and then to another, but not one of them was addressed *to us*, nor were they intended for us. They were written for those '*within*.'

"*If* we throw the world up—*if* we be as Christ says, 'Ye are not of this world, even as I am not of this world,' if our citizenship is where Christ says His is,—'Not from hence,' then we shall be admitted to share the benefit of these Epistles.

"They are to us, and their promises are ours; but for the worldling—his taking these letters to himself is like accepting another man's invitation.

"St. Paul never imagined that his epistles would some day flood the world. He wrote many endearing things that were meant for individuals.

"Oh, St. Paul loved his converts—a love above all loves—and he could see the time that in the future body they would be forever friends. He loved them according to their love for Christ. He says:

" 'For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of

our Lord Jesus Christ at His coming? For ye are our glory and joy.'

How that man loved his converts! But *here* the world will not let us do it. And again, to the Philippians, he writes:

" 'Therefore, my brethren, dearly beloved and longed for—my joy and crown, so stand fast in the Lord, my dearly beloved.'

You can't suppose that he would write to the world in that kind of way! Why no! These are the dearest spots in his heart. There is nothing like the love of the Lord to bring hearts together. They are riveted and you cannot part them; you may tear them but you cannot divide them.

" 'For though you have *ten thousand* instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the gospel.'

" 'And I will gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.'

"This is the Christian love; it lives; it is a part of God coming straight from heaven, but no one can know it until he gets it from where it belongs. The more you look into your religion, and life of Christ, and then look at the worldly life, the more you will see how *impossible* it is to live for both, and serving *both*, really means serving the world."

"Well, boy, what you say is quite true. I do not suppose that most people in using the Lord's prayer ever think of what they are saying. We certainly do not mean it; we use it as a form of prayer, and, being the Lord's own form, we look upon it as being best. If there is an answer to that prayer when improperly used it must be a curse."

"I am afraid so, but we, as priests to guide and lead the people, have we warned them of this danger of using these words? That is our duty—our bounden duty. Who is responsible, they or we? You cannot shirk the priest's duty.

"Let us take the 'Sermon on the Mount:' This is Christ's view of the life that would please Him, and therefore a life that those who worship Him will lead. It was such a life as He led, Himself, and such a life as He would have us lead. He lived it, Himself, in every particular, so we cannot say that it can't be done. In fact, it was His daily life. As usual it was all love; every action actuated by love.

"I think it is well to look at the closing of this sermon for it contains Christ's warnings.

"He closeth His sermon thus:

"Therefore, whosoever heareth these sayings of Mine and *doeth* them, I will liken him unto a wise man who built his house upon a rock and the rains descended and the floods came and the wind blew and beat upon that house, and it fell not, for it was founded on a rock.

“ ‘And everyone that heareth these sayings of Mine and *doeth them not*, shall be likened unto a foolish man which built his house upon the sand; and the rains descended and the floods came and the winds blew and beat upon that house and it fell, and great was the fall of it.’

“I quote a few verses; only a few—what Christ says we must do, if we would be His:

“ ‘But I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.

“ ‘And if any man shall sue thee at law and take away thy coat, let him have thy cloak also.

“ ‘Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

“ ‘But I say unto you, love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven.

“ ‘For if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

“‘Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven.

“‘No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye *cannot* serve God and mammon.’

“Do you know what this means, father?

“Christ warns us that we cannot serve two masters; the world thinks it can, and this is to show you why. This sermon covers the whole gist of Christ’s teaching, Love, Faith and Humility. We cannot be Christ’s and yet do these things. We must choose who is our master, now, or the world will do it for us.

“If we can live this sermon, (and one can by God’s help), we are Christ’s forever and forever, but if not, then take Christ’s advice and do not try. Christ warns us to sit down and count the cost—whether we have faith sufficient to finish, or will men laugh and say he began to build and was not able to finish.

“This trying to live for two masters is bringing death to the *world*, and people do not know it. Have we told them?

“Have we dared to tell them from the pulpit that these things are *absolutely true*, and none can hope to save his house from the mighty forces of nature in any other way?”

"It strikes me," said his father, "that you have hunted up all the impossible things for a man to do and turned them into a new religion. I have never preached on this subject. What is the use of telling a man to do the things he won't do? Christ never meant this thing to be exercised in ordinary life. The apostles and converts of His time perhaps did, under His guidance, and they gave up the whole world—but not now. Men think that God's law is revoked in this lapse of time, or forgotten."

"Father, let me put it to you in this way: Say you were left the executor of a multi-millionaire's will. He left a fortune to any man whose life the executor honestly believed was in accordance with this sermon—that he *lived the life*. He paid you well, but if you made a mistake and paid it where it was not deserved, you were to refund to the estate double the amount. Do you know many people at present who have earned that money, or to whom you could pay it?"

"Well, you put it in that shape, I don't think I can. It is no use beating about the bush; we don't do it—we can't."

"Do you know, father, what this will is—the last will and testament of Christ?"

"Do you know that we two, as priests, are executors of this will? We have accepted the position voluntarily. Men go to church to learn the particulars of *that* will; to learn what we *may do* and what we *may not* do, and the results. Where else would they go?"

"We are responsible for the teaching of that church. What do they learn there from us?

"Does your conscience never prick you as mine does me? Are we not guilty, yes, very guilty, in not warning our people that they are wrong; that they are building their houses on the sand, and nothing can save them except their change?"

"Since you ask me the question, my boy, my conscience does not prick me. I am not a reformer. I preach what men will listen to and I keep clear of what they won't. Men seem to give prominence to some parts of the Testament, and other parts they let severely alone. The world accepts it and is satisfied; let it be so."

"I can't agree with you. Nearly every passage in this sermon is to teach men to love, and to love is to give. Father, *love is heaven*, and let the unbeliever laugh.

As a matter of fact, the Christian religion, as I have said, is simply a religion of *love*. It is a *love* story—a great love offered and spurned. If you take our Testament from the beginning to the end, its whole teaching is to love God and love man. Does it strike you as wonderful that it should be so?. We think so little of love in our religion!

"What is love? It is the one thing in our nature that can make us happy—supremely happy—and without it, happiness is impossible. We all crave love; it is a part of God's being—love. In heaven all is love—just such love as we know.

"Love is the current coin in heaven. We pay in

love for everything in heaven, while on earth, gold is the coin. What gold is here, so is love in heaven; so it must be of vital importance in our religion.

“St. Paul is very strong on this point, and he and St. John and even Christ Himself set down our love for our fellow-Christians—our real love—wherever they may be, as important to the Christian life as the love they bear to Christ.

“The poorest on the earth can love—and *that* is all God asks from us—within the reach of all.

“What do you suppose St. Paul means in his four epistles, telling his converts to kiss each other with a holy kiss? St. Peter, too?

“St. Paul tells his Roman converts, ‘Salute one another with the holy kiss. The Churches of Christ salute you.’

“And again, to his Corinthian converts he writes, ‘All the brethren greet you. Greet ye one another with a holy kiss.’

“And to the Thessalonians he writes, ‘Greet all the brethren with a holy kiss.’

“And St. Paul says to ‘Greet ye one another with a kiss of love; peace be with you all that are in Christ Jesus.’

“What did they mean by this? They meant *some-*

thing—what did they mean? Don't you suppose that they meant them to be very dear to each other, as close as friends can be; that they had to find among themselves what they lost in the world? And what would the world say now if a clergyman were to teach his people what these people have been taught?"

"Well," said his father, "I don't suppose it would make very much difference to us at any rate. I am very much inclined to think that times have changed. You cannot preach that now. You could empty your church in short order by teaching this doctrine."

"Empty churches or not, we want the truth. I want to know *why* the converts should have been on such *familiar terms*, simply *because* they were Christians, while *our church* people are afraid to speak to each other without an introduction.

"There is a vast difference; in one case they are strangers, and half the time look daggers at their neighbors.

"And in the other, they are lovers."

"What St. Paul wrote four times he has probably said fifty times.

"There is much more than that. These are Christ's own words and written by St. Paul, and they don't change their meaning. Christ's religion does not change; we do,—but under the teaching of the world. You can-

not change one bit of the New Testament, and by it you shall be judged.

“These people were brought very close to each other, and they were bidden to love each other, over and over again; not sin, because they were Christ’s and abstained from doing what they should not, Christ’s children *cannot* sin, and still they loved each other, and St. Paul reminds them of the Christian’s liberty which they are now enjoying by saying: ‘And brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another.’ You must not use your liberty to sin, for then you are *not* a Christian.

“Or shall we greet this kiss as a pledge of fidelity and Christian love between those who are honestly Christ’s, whose lives then and thereafter were love, and as a token of undying fidelity between those who had given up the world for Christ’s sake, and of the glories of heaven in each other’s society?

“However, whatever was his reason, we are quite sure it was good, and St. Paul was instant in preaching this everywhere—love and faith, love and faith—the backbone of the Christian religion as Christ gave it to us.

“And I know nothing harder than for a man or a woman to reach heaven *alone*, surrounded by a world (which knows not Christ) and its temptations, under bad influence perhaps, not a single word of encouragement or help, perhaps not one soul to turn her from earth to heaven, without one sympathizing ear to whom she could bring her doubts and fears and to teach her to hold fast

in her ripening love for her Savior. I tell you, *alone*, we are lost. We *must* have fellowship."

"According to your version, you have turned the whole Christian religion into a religion of love—a very astounding version! Are you not putting the shoe on the wrong foot in turning the church of action into one of love? A Christian must fight for all he wants in this world, as well as other people, and win to get it, and I see no signs of a change. My dear boy, you cannot change a man's nature."

"Now, father, you pardon me here. Do you remember what Christ says to Nicodemus? 'Except a man be born again, he *cannot* see the Kingdom of God.'

"It is a transmutation. Some men believe that they will be turned to birds or beasts by transmutation, but Christ teaches us that we will be turned from the *flesh* of the world into the flesh of the spirit—'a new birth.' Our Lord wants a '*new creature*,' for the 'old' will not accept His teaching of love. He does not mean one or two, but *everyone* who hath the Lord's love. The capacity of man's heart for loving is wonderful; it can love thousands. In heaven we shall love, and be loved, by everybody there.

"Christ said no man putteth new wine into old bottles, for it will break the bottle and the wine will be lost, or, you cannot put Christ's new teaching of love into old hearts, for they will not hear or believe it—you *must* have a '*new creature*' to accept Christ's teaching.

"Listen to what St. Paul says to *all* fellow-Christians:

“‘Love one another, for he that loves another has fulfilled the law.’

“‘Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.’

“‘For ye yourselves are taught of God to love one another.’

“‘But we beseech you brethren that ye increase more and more.’

“‘Behold, let us love one another for love is of God, and everyone that loveth is born of God, and knoweth God.’

There are many other texts in the Testament *imploing* for more love from the fellow-Christians to fellow-Christians. ‘God is no respecter of persons.’ If you fail in this you have failed entirely.

“Now, what does our Lord, Himself, say to those that are His? And He is not talking about your neighbors; He is speaking about your fellow-Christians now:

“‘By this shall all men know that ye are My disciples, if ye love one to another.’

The Lord said again of fellow-Christians:

“‘A new commandment I give unto you, that ye love one another as I have loved you; that ye also love one another.’

“I know of no closer compact between two souls than that both of them love the Saviour. It is better than the Creed; it is better than the Church Service, or better than sermon; it is better than the Holy Communion; it is better

than the whole Church together, because you *can* get to heaven without these things, if you are so placed, but without *this love*, this heaven you can never attain.

“St. Paul writes to the Corinthians these words:

“‘Though I speak with tongues of men and angels and have not love, I am become as sounding brass or a tinkling cymbal.

“‘And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains and have not love, I am nothing.

“‘And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.’

A child can understand this. Father, if a man is not satisfied with this evidence, that Christ expects everyone ‘within’ the fold to love his fellow-Christians as He has loved us, that man is not ‘born again,’ and without that birth one can never see heaven—Christ says so.”

“My dear boy, I wish you would dig up what is so soundly sleeping now. I thought I knew my Bible fairly well, but we do not read it alike. I never noticed these things before, and I do not know that they are necessary. As long as the world lasts, men will hate and be revengeful and will not love their enemies, and they will not be humble. What is the use of digging these things up, for men will not do them. The world and the

Church have got on very well without them for seventeen hundred years. Why dig them up?

"The very reason that they should be dug up, that priests may warn their people of hidden danger—that so many good people may not lose their lives.

"Take even justification. I should like to know what you think about the doctrine of 'Justification of Works' and the 'Justification of Faith.' One is right and one is wrong. It is like the two masters; you can't have both. You cannot be justified in God's sight by both *faith* and *works*; you must take your choice. If you take 'works' it will lose you heaven; if you take 'faith' and live up to it, you win.

"If you are a Christian you must believe what St. Paul says. He says there is *no justification in God's sight* in good works. They are unavailing to save a soul, no matter how good or how great they may be. All the good works of the nation in one hand could not save one soul, because people can't be saved that way.

" 'He that believeth on the Son of God
hath everlasting life, and he that believeth not
on the Son shall not see life.'

"You see, it is by faith in Christ that he can be saved, and not by works. A man cannot go back on St. Paul's or Christ's teaching, and then say he loves Christ.

"What do you preach about this, father?

"Do you not think that we are preaching 'good works,' and teaching that people must do something for *themselves*? We want to get to heaven our own way, by works, and not according to St. Paul's teaching. To work one's way to heaven by good works, St. Paul tells us to be an impossible thing.

"You might just as well try to fit yourself by your life to occupy the English throne. You might be eminently fitted, in every respect, but you could not get there. Why? Because it is not yours; it is not for sale; you cannot get there without being *heir*. You *must* be the heir. You have thrown away your life in your mad aspirations and expectations. And it is the same way in heaven. Crowns of heaven are not for sale. You cannot fit yourself for a heavenly crown. You have no right to it; you are not eligible; it is not yours; you are not the heir.

"Man was heir once, but he sinned and lost his title; he was no longer heir; it was gone, gone past man's redemption.

"But in God's good time he sent His Son Jesus Christ to earth to reconcile man to his Father in Heaven.

"*Nothing* could do this but the *blood that Christ offered on the cross*, and, at this enormous cost—awful cost—the death of His Son—he *bought back* for man what he had lost.

“He died upon the cross for man’s redemption, and the life blood shed upon that cross—*only that blood*—blotted out forever *all* sin and every man’s offense, and restored to man, once more, the long lost title to the Kingdom of Heaven, as co-heir with Christ, and at last he was heir again.

“As the consecration prayer of the Holy Communion says, ‘Who made there (by His one oblation of Himself once offered), *a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.*’

“This means *all* sins; past sins, present sins, and sins of the future. Man’s sin is forgiven forever, and once more he is *heir* of the heavenly courts.”

“Do you mean to tell me that all sins of the world are forgiven; that man has no sin?” asked the father. “Then I suppose all men are fitted for heaven.”

“Not by any means. The forgiveness of sins does not take you to heaven, but you are *eligible* now to *go* to heaven as an heir, and you were not *eligible* before Christ died.

“Christ died that you *might* go to heaven, not that you *should* go.

“You are now reconciled to the Father, but now, you must be *justified* by God to go to heaven. Christ came to save the world, and every man in it can go to heaven if he will. Christ says:

“ ‘I have made you heirs with Me; I am your Saviour, join Me and come. I will show you the way. Believe in Me and love Me with your first love; love all the brethren whom I love, and as I love you, and love your neighbor as yourself, and thou shalt live forever. I ask no more. Sin will never keep you out of heaven. If you are of *my* flock your sins are forgiven. If you are *not* of My flock, an immaculate life could not save you; not because you have *sinned*, but because you have *not loved*.

“ ‘Heaven is a *gift* of my Father, and I am here to show you the way.’ Heaven is a *gift*—a present, and such a present as an eternal life of happiness. It is not a reward; it is not remuneration; it is not a payment for *your doing* anything.

“ ‘It is a free gift of God to man, without money and without price—an invitation to share His home in exchange for *your love and faith*.

“ ‘God so loved the world that He *gave* His only begotten Son’ *to the end* that all that believe in Him should not perish, but should have eternal life.

“ ‘He *gave* His son; He gave Him up to the wicked will of men—to persecute Him, humiliate Him, kill Him. He gave Him up for *this*; not for anything *you* can possibly do, but that man, through a *faith in Him*, should live forever.

“When God makes an offer to men you may be sure He will carry it out. He asks nothing from you but your *love* and *faith*; without these you are lost.

“There are many people who would like to spoil God’s gift by wanting to *pay* something for it. Fancy paying for the drops of Christ’s blood, shed out of pure love for us; to pay for that—to pay for Christ’s blood. Do you not see the insult, when God offers the very best gift to man, the priceless gift, life?

“Here is a question of life or death. As I say, you cannot serve two masters; you *must* have one or the other, and if you choose wrong, it is death. It is not like any other point where there is a choice.

“Here there is *no* choice.

“Christ tells us, and His apostles tell us, in no uncertain terms what our duty is:

“‘Believe in the Lord Jesus Christ and thou shalt be saved. But he that *believeth not* shall be damned.’

But the Church tells us that they must do *something* to save themselves; it does not seem to matter how,—by self-denial or self-sacrifice or church work, or lenten services, or fasting, or church going, or giving, etc., etc., while St. Paul tells them they are ‘*fallen from grace*.’ He says:

“‘I am afraid of you lest I have bestowed my labor in vain.’

St. Paul said to the Galatians once:

“‘But though we have an *angel from heaven* preach any other gospel unto you than that we have preached unto you, let him be accursed. As I said before so say I now again. If any man preach any *other* gospel unto you than that ye have received, let him be accursed.’

“What are *we* teaching?”

“He was teaching this ‘saving by faith’ and then, as now, he found it difficult to make people believe that heaven was a *free gift* to the people, offering heaven for their acceptance in exchange for their love.

“Dad, I wish you would tell me what you preach on *this* question. It is awfully important, fearfully important; for there are so many devout, holy and good people who are throwing away their lives through their clergymen’s teaching, or lack of teaching, and they don’t know it.

“Are you of my views, father, that you must be justified in God’s sight, in God’s way, before you can get to heaven?”

“Well, my dear boy, I don’t quite know that I am. God likes work. He tells us to bear much fruit. ‘Justification by works’ is so plausible; you are doing something; and ‘Justification by faith’ seems to be without reason—taken to heaven for doing nothing. In fact, I keep clear of it. People would not believe in it if I did preach it.”

"You say 'taken to heaven for doing nothing?'

"Can you tell me what God has ever *asked* you to do?

"Nothing at all! You do not suppose *you* can do anything for God?

"He asked you only to *love* Him and to believe in Him; be satisfied, and do what He asked you to do, and make your religion in this world 'Love your neighbor' and, more especially, 'those who love Me.' Here is the Christian religion in all its fullness and all its purity.

"Open your heart wide to all humanity, and to those that love Christ, clasp them to your bosom. This is the wealth that Christ bids you lay up in heaven.

"A man once asked Christ: 'What shall I do that I may work the works of God?' Christ answered: 'This is the works of God, that ye *believe on Him* whom He hath sent.'

"And you turn to Christ and ask Him, 'What will You have me to do?'

"Christ answers, 'Believe in Me, and love your neighbor as yourself.'

"Love again; and the fruits of love for Christ are not of the hand or foot, but of the spirit—all for love—nothing without love.

"There are hundreds of thousands of lives firmly resting on good works to save them—splendid lives, splendid people.

"You take an ordinary church with an ordinary congregation, and what is the life of its people? The best members that you have are the busiest in the church; they suit the priest best.

"They teach in the Sunday School, perhaps join the choir. They belong to the Altar Guild and all the other guilds you have. They belong to the Women's Auxiliary and other societies for raising money. They are on your visitors' list or at your Mothers' Meeting; they are faithful in church, regular at the Holy Communion and week day services. They are very liberal and charitable and are always ready to do anything for the church. Their lives are splendid; they are pillars of the church and the priest knows it.

"But this is *their religion*—a *religion of works*, but no love perhaps, and no living faith.

"Now, here is where the trouble comes in. They make this their life's religion, and are perfectly satisfied that they are living a just life and are entitled to heaven, as though they had *earned* it.

"Justify? Many do not know what it means. This is simply *works* and does not justify us in God's sight at all, and *only* the life that God *justifies* can go to heaven. But God does *not* justify you for anything *you* have done or *can* do. He only justifies you for what *Christ* has done.

"If you do not believe Him in your heart, your religion is dead.

"God will only justify those persons whose profound

love He has, and whose full faith is in Jesus Christ, his Savior, and no one else.

"These deluded people of good works are like a party going out to India. They knew they must cross the seas, but that was all they did know. They prepared their luggage, got tickets, went to the steamer, got on board and sailed. They asked no questions; they all wanted to go out to India and they went together.

"Out of sight of land, and they were at sea indeed. They knew nothing of ships or shipping. They knew nothing of navigation—nothing to guide them in this waste of water, and they were lost; they had entrusted their lives to the hands of a stranger. But *others* have done it and they must know, and if we go with the majority we shall surely be right, and they sailed and sailed.

"And one day land was seen—'Land ahead,' and they began to congratulate each other on their safe passage and the pleasant time they had had.

"As they drew up to the dock, things seemed strange, and they said 'Where are we; what place is this?'

"And the captain said, 'This is Rio Janeiro, South America.'

"They were frightened. 'But we want to go to India,—thought we were on the Indian boat.'

" 'Ah,' said the captain, 'you took the wrong boat. I never heard you mention India. There is no ship leaving to carry you back.'

"These estimable people are philanthropists, and phil-

anthropy is *not* the Christian religion. *They have taken the wrong boat.*

Philanthropy is the *love of man*, but the *Christian religion* is the *love of God*.

If these good people have learned to love their Lord above mankind, and have faith in our Saviour's sacrifice, all these works are the fruits of their love for Christ, and God will bless them and accept them as work done for Him. But unless it is the *fruit of their love* and their faith in Christ, He does not see it. They are not justified and have lost the prize.

"Christ Himself taught whom his Father would justify and whom he would *not* justify.

"St. Paul's epistles are full of this doctrine that no man is justified *by the law* in the sight of God;

" 'Christ is become of no effect unto whomsoever of you are justified by the law. Ye are fallen from grace.'

" 'Knowing that a man is not justified by the works of the law, but by *faith* in Jesus Christ that we *might* be justified,'

" 'Therefore, we conclude that man is justified by *faith*, and without the deeds of the *law*, for if they which are of the *law* be heirs, then *faith* is made void.'

"There are many other texts. You remember when God was destroying His people in the wilderness for sinning, by sending the fiery serpents, and the people

were dying by thousands, and Moses came to God for mercy on them.

“God told Moses to make a serpent of brass and put it on a pole and to set it up in the center of the camp as a remedy—of faith. All those who looked once at the brazen serpent were healed, and those who had no faith and would not look, died. All those who had faith were healed; those without faith perished.

“So our Lord tells us Himself, as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever *believeth* on Him should not perish but should have eternal life.

“He did not ask for anything but his *faith*. One look at the brazen serpent was sufficient; but the sacrifice on the cross demands our *love and faith*.

“There was a certain man in a city who was a very estimable member of society, popular, a pillar of the church, regular at services, at all church meetings. He was rich; his philanthropy was the talk of the town. He had built a church and endowed it; also a childs’ hospital and also a library for the working men. He was a leader in the Y. M. C. A. work. He was a friend of the poor—paid their rents and taxes and saved many a woman from being turned out in the snow. He was honorable, truthful, honest, just, reliable. He visited the hospitals and the poor sick, and the people little knew how much good he did.

“But—he *did not love his Savior—and did not love his enemies*.

"Was this man justified in the sight of God? Surely not; not if he had given *one thousand times more* than this. He was trying to get to heaven in his own way, which man cannot do, and which was his religion. No one can get to heaven unless he comes in the 'chariot of love'—God's way."

"That man has grown up in the church and has regarded himself as entitled to salvation. You cannot say that those philanthropic works go for nothing. Why, he has had that preached to him all his life. Whose was the fault?" said the father.

"Father, let me quietly tell you this: You might as well try to get to heaven by purchase, as in this way. It is impossible, for God says no. I grant you that these works are the works of faith, as well as the works of philanthropy, *but no man can judge him in that, but God knows*. It may be done for the love of Christ; then it is the *fruit of faith*. It may be done for other purposes, in which case he has no love for the Lord, but *God knows*."

"Well," said his father, "it seems to me like splitting a hair. The good works are done, the poor have found a friend, the children a home; men have reaped the benefit of this man's liberality, but who is going to say why it was done?"

"You have your Bible, father. Get it out and read it yourself. What does St. Paul say, St. John say, or Christ say? *There is but one way*,—love and faith in Christ. It is not what man *does*, but *why* he does it. The very same deed may send one man to heaven and

the other to destruction, and *this* is where the preaching of the clergy comes in—*people don't know*.

"It is not doing good that will justify you, but doing good, in *Christ's name*. 'For whosoever shall give you a cup of water to drink in *my name*, because ye *belong to Christ*, shall not lose his reward'

"The cup of water was nothing, but because ye belong to Christ, drew the reward."

"You speak of justification of faith," said the father. "How about that chapter of St. James' in which he says: 'Even so faith, if it hath not works, is dead, being alone?'"

"Being alone! Faith cannot be alone. You must have something to hang faith on. Faith and love are two very strong powers and each of them has its fruit. A man cannot see faith and cannot tell its power until he sees the result, but God can.

"St. James says: 'For as the body without the spirit is dead, so faith, without works, is dead also.'

"You cannot expect a body that is dead to do anything. It is dead."

"And ye cannot expect a dead faith to do anything; it is dead also.

"Oh, yes, there is a lot of faith in the world, but it is dead—the kind of faith St. James speaks of.

"There was an estimable lady at sea once, and in

a great storm the ship ran upon a rock and began sinking. The alarm was general. She chanced to meet the captain, and stopped him and asked him if there was any danger, and he said,

“I am afraid, madam, that you are in very great danger, and you will have to put your trust in God.”

“And she said, ‘Oh, captain, has it come to that?’

“The poor old lady had the faith of a large part of the world. And let me tell you that this dead faith has spread to the clergy.

“A bishop was once in his study when two church wardens were announced. There had been a great drought and the crops were suffering severely.

“‘My lord,’ said the speaker, ‘do you not think it would be well to have prayers for rain, at the services to-morrow?’

“The bishop got up, walked out on the veranda for a moment and said, ‘Oh, I don’t think so; the wind is in the wrong quarter.’

“No intention of showing any *lack of faith*, and this is what the world calls faith.

“I am no judge. These people were very estimable people, but it shows the average faith we have in this world; dead faith, which is no faith at all. We ought to teach man what faith is, before we can teach him to pray.

“You are only wasting your time praying when you have no faith; the virtue is in the *faith* and not in the

prayer. A prayer from a heart that is full of faith is bound to have an answer from God. It must be so or God would not be true. Don't let us pretend there is a God and then not trust Him.

"Christ says to us, 'According to your faith be it unto you.'

"Love and faith are the most powerful forces of nature that we have.

"Love is most powerful because it comes from heaven—is a part of God—a part of God Himself, who is almighty, and God has installed it in man as his greatest passion. There is nothing a man couldn't do for love.

"And faith is almost as strong, because God has told us that anything is possible to one who believes.

"Don't doubt God's word because you have not seen it. He says that a man, by force of faith, can move a mountain from its seat to the deep blue sea—and it should obey you."

"My boy, did you ever see a man move a mountain by faith? Do you mean to tell me that you really believe in your heart that this is true? I will say more than that. Have you ever seen a man move the *first* stone by faith? And have you ever seen him do anything else, by faith?"

"Why, do you *ignore* faith? Father, you can't do this. You would break up the whole church. 'By faith ye are saved.' 'He that believeth not is damned.' You don't mean this!"

"No, I do not ignore it. I believe in faith as far as it is reasonable. I believe that men are sometimes healed by prayer, and that is acknowledged and that is reasonable, but then, we do not know; perhaps these very men would have recovered without prayer. Have you ever seen an impossible thing done by faith?"

"I have never seen a dead man brought to life—that has been done," said the son. "I never saw a man walk on the water—Christ and St. Peter did. I never saw a blind man receive his sight by putting spittle and sand in his eyes, and a host of other impossible things—yet, we have Christ's word for them.

"No, father, you don't understand how far faith may reach. You don't seem to have the least idea of the immense power of faith.

"The power of faith is equal to the Spirit of God within a man; there is no limit. Christ says, 'And whatsoever ye shall ask in *my name*, that will I do, that the Father may be glorified in the Son.'

"The *faith* is right—the *man* is wrong.

"You will not deny that a man could move a mountain into the sea by *money*—if he had money enough to do it, but the trouble is he has *not* the money—and it is not done.

"And likewise Christ says, 'A man could remove a mountain into the sea,' by faith, if he has faith enough to do it, but the trouble is there is no man on earth *with* that *faith*—and it is not done.

"Don't blame the *promise*, but blame the man. What

Christ has said, God will endorse, although it took the sun from the heavens, and all its satellites.

"If you have the faith, that is where the power of faith comes in, and it is because of our faith being dead that the age of miracles is over.

"People say, 'Oh the age of miracles is over.'

"But it is because our faith is dead.

"Nature has many forces and laws which these forces must obey. God made them so; they must obey, and so with love and faith; they have their laws to obey, and it is as religiously carried out as other of nature's forces.

"The fruit of love is doing lovely things. Love will always chase after the object of that love, 'for love worketh no ill to his neighbors; therefore love is the fulfilling of the law.'

"Love will always find something good for it to give, to do, or be, something that will give pleasure, or something that will give happiness; something lovely to do to please the object of its affections.

*"And when it comes to the love we bear our Saviour, if we are *really* His, we should hate to do anything that He would disapprove. Nor should we want to do it; in fact, we hate it. This is the fruit of love, and God trusts its acting as certainly, as that a stone will drop to the ground.*

"And with that wonderful faith a man can do anything.

"'According to your faith be it unto you.' Some believe, and some do not, these words of Christ. Christ alone can tell.

"Love and faith bear fruit as well as an apple tree. A *good* tree *always* bears good fruit, and a bad tree will bear *bad* fruit. Christ only can tell.

"Christ is a husbandman coming to this earth to find fruit trees for His garden. He wants three kinds: The tree of Love; the tree of Faith, and the tree of Humility, and He can only tell their kinds by *eating* the fruit *they* bear, for He says a good tree will bear good fruit and a bad tree will bear bad fruit. And He goes through the world as His nursery, looking for trees.

"The nurseryman prepares for him. 'That block of trees has not borne fruit yet,' says the nurseryman. 'Then they will not do; I cannot have them, since I only know them by their fruits,' and He passes on.

"He comes to another block and the nurseryman says, 'There are beautiful trees, they are fine, straight, well topped, and among them are many loaded with fruit.' The visitor picks one and tastes it. It is sour as a lemon. 'A fine looking tree, but perfectly impossible—a bad tree and a bad fruit.' He passes on.

"'Here,' said the nurseryman, 'is a beauty, a beautiful tree indeed, and loaded with fruit.' He picks a fruit and tastes it, and it is bitter. A beautiful tree but, 'That is no fruit for my garden,' said the visitor.

"He takes Him to another lot and shows Him his *choice* trees. The fruit looks very lovely—they were pictures. The visitor picked one and cut it open, it looked so beautiful, but it was full of maggots. What beautiful trees to destroy! 'Nurseryman, those trees are *all* useless; cut them down.'

“They passed on to the next lot. They are promising. ‘Nurseryman, do you know that I am an expert on fruit growing? These fruits are *not* the fruits of those trees at all; they are *tied on*; they have not borne them—ingeniously done, and might deceive some people—but I am an expert; you cannot deceive me. *I wanted to see the tree with the good fruit on it*; I cannot have any of these.’

“‘I have a scrub lot over yonder where the ground is poor,’ said the nurseryman, ‘but the soil here is too rich; the trees are rank in this nursery; it needs draining,’ and they passed on to the scrub lot.

“They were a sad lot. There was one little peach tree with one little peach upon it. The visitor went to it and tasted it.

“It was delicious. ‘Ah, here is what I am after—the good tree that bears good fruit. Nurseryman, put a ticket on this tree for me. In my garden that will grow to be a valuable tree,’ and He passed on, choosing from this scrub lot what He had searched in His nursery for. It was not the *fruit* He wanted; He tasted that, and threw it away. It was the *tree*, the roots of which bore the fruit that He found so good. One little peach was enough to show Him what it would do in His garden.

“And here comes in our ‘Christian liberty.’ Christian liberty is only enjoyed by those who *love and believe*, and are, therefore, Christ’s. Christ has made them free from the law. Then they are under no law whatever; they are free from all law. Christ says, ‘If the Son therefore, shall make you free, ye shall be free indeed.’

Our having love and having faith, is all Christ wants from us—that makes us His—and He is satisfied to take what fruit this love and faith will bear in us—that is our services.

“Father, tell me, do you teach your people this? Do you teach them that without faith, prayers are simply wasted words that never leave their own brains, it makes no difference how important they are?

“Words are no use; words are no use. There must be faith in Christ to make the words fruitful. It is His promise; without faith, it is impossible to please God. Remember, people do *not know* this. This is a part of their religion that the Church has never seen fit to give any prominent place, and it is of the most vital importance, but as Christ says:

“‘Therefore I say unto you whatsoever things ye desire, when ye pray *believe* that ye receive them and ye *shall* receive them.’

“‘And all things whatsoever ye shall ask in prayer, *believing*, ye shall receive.’

“‘If thou canst *believe*, all things are possible to him that *believeth*.’

“Where will you take our religion where either faith or love is not the crown teaching of the passage; and yet when I am celebrating the Holy Communion and leading the people in the general confession, I can scarcely utter those words:

“‘We do earnestly repent and are heartily sorry for these our misdoings. The remembrance is grievous unto us. The burden of them is intolerable.’

I say I can scarcely utter these words—utter them to God who knows the hearts, knows perfectly well the ‘*intolerable burden*’ we have to bear. Oh think how much He must hate us for the falsehood. I say I can scarcely bear these words.

“‘We acknowledge and bewail our manifold sins and wickedness which we have grievously committed, provoking Thy wrath and indignation against us.’

Then we go out again into the world, that world which God *tells us* is His enemy, and, if you are a friend of the world you cannot be a friend of His; we go out into the world, living its old life and enjoying it.

“Not bad lives perhaps, the devil does not want us to lead bad lives; but after the *communion of love*, to lead worldly lives, unchristian lives—malicious, hateful, revengeful, angry, unforgiving, envying, all of which things Christ hates. How can we tell Him that lie? How can I tell Him that lie? ‘*A burden intolerable.*’

“Say our children were to treat us in the same way and tell us every Sunday morning that their sins against us had, during the week, been an ‘intolerable burden’ and that they had earned our wrath and indignation, and ask forgiveness. And come again with this same story the

next week, and *every* week, and never once try to improve, with never an idea of doing better.

"What should we think?"

"How, think you, that God looks upon it?"

"These are all a matter of form, and only a matter of form. These things have been going on for centuries, and people go through the form simply because it is a form. It has been practiced for centuries and the Church has always done it.

"You must remember, father, there have been wicked men in the Church, as well as good, and we cannot tell what they may not have done. All we know is that, between them, they have totally changed in its habits, a church of Christ, into a church for the world."

"Well, my dear boy, what do you want? What can you do? You can't change the Church. Do you want another Reformation? For my part, I have never thought of these things you speak of. I have looked upon the Church as Christ's representative, and I have taken for granted that it was what Christ placed here. I am afraid that we take a great deal for granted."

"Why, father, look at the Church today and the Church in the apostles' time. Can you see any resemblance?"

"In the early times, a few devoted people, men and women; poor for Christ's sake; no places of worship; persecuted, punished for being Christians; thrown to the lions for being faithful to Christ, the bishops of the Church being the chief sufferers.

"See what St. Paul went through as bishop of the Church. What do you think of that for a bishop, with the care of all the churches besides? He says:

" 'Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods. Once I was stoned. Thrice I have suffered shipwreck—a night and a day have I spent in the deep; in journeying often, in perils of water, in perils of robbers, in perils of my own countrymen, in perils by the heathens, in perils of the city, in perils of the wilderness, in perils of the sea, in perils amongst false brethren, in weariness and painfulness, in watching often; in hunger and thirst, in fasting often, in cold and nakedness.

" 'Even unto this present hour we both hunger and thirst, and are buffeted, and have no certain dwelling place. And labor, working with our hands, being reviled, we bless—being persecuted, we suffer it, being defamed, we entreat; we are made as the offscouring of all things unto this day.'

"And for what? For so much a year?

"No; perish the money! Money did not come into the Church at that time. St. Paul worked for the *love of Christ* and so did everyone else. Money was looked upon as a part of the world, and the apostles would not have any of the world to help them. No one ever made

a charge for anything he did for the Church. That was a delight, and a service to Christ.

“Christ sent His apostles once, as missionaries to instruct the heathen nations. His instructions were simply these:

“‘Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey. Neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.’

“And again, when He sent the Seventy out to preach:

“‘Carry neither purse nor scrip, nor shoes.’

“And they went, and remained out some time casting out devils, healing the sick, shedding abroad love.

“And when they came back Christ asks them, ‘Did ye lack anything when I sent you out without purse, scrip or shoes?’ And they said ‘Nothing, Lord.’ They were delighted at the wonderful miracles they had done.

“These men were sent out by God to preach His gospel. Do you suppose that God would not have given them everything that they *needed*? What kind of a God do we serve?

“How different is the Church today! Nothing done except for money. It is all money, but no love.

“I was traveling in a third-class carriage in Ireland the other day. There were five passengers; opposite me a young woman was seated, perhaps about twenty. She was reading a Bible, so I moved over to her side and

I asked her, which was her favorite chapter, and she said, 'Oh, they are all my favorite chapters.' So we drifted into conversation.

"I soon found out that she was a preacher, which interested me considerably. I asked her, 'Are you a Salvation Army lassie?' And she said 'No.'

" 'Who are you preaching for?'

" 'The Lord, Jesus Christ.'

" 'But who sent you out to preach?'

She said, 'The Lord, Jesus Christ.'

" 'Why I know, but who sent you out to preach, the S. P. C. K., or the Church Missionary Society?'

She said, 'The Lord, Jesus Christ,' and I said:

" 'Who pays you?'

"She looked me squarely in the eyes for one moment, wonderingly.

" 'Who pays me? Who pays me for telling people Christ *died for love of them?* Are you a preacher?'

"I said, shamefully, 'Yes.'

" 'Do you mean to tell me that you take *money* to tell children how much their Saviour loves them and how sweet He is? Do you accept money for *that?*'

"She gave me her opinion of our church, our bishops and our priests. She was not angry, but she was indignant as though they had offered *her* money. Every word she spoke was as true as God's truth.

"Bishops drawing their thousands a year, priests drawing their hundreds, all kinds of church livings and titles, dignitaries, at exceedingly remunerative considera-

tions, churches built for the honor and glory of God—

“With what money?

“Money worked for in pledges, sales, bazaars, garden parties, begged, shows, and anything else to attract two pence toward paying for a church for the ‘honor and glory of God.’

“Fancy that, father, ‘for the honor and glory of God!’ To the honor and glory of the Being who made the sun, planted this constellation, framed the moon—One, to Whom space is a playground, and eternity His existence—to the honor and glory of *such* a God! When a church that the world itself could not contain, made of gold and diamonds and precious stones, with the skill, the grace and beauty of the world combined to beautify it, would be as *nothing*!

“He asks but *one* thing from man, *his love, and He cannot get it.*

“Pay money, money, but not one thing of love. All was for money. Do you suppose that God would aid such a church as that?

“However, she dealt the last blow in her indignation. Yes, perfectly true; that was the trouble; that was the trouble; it was perfectly true.

“I said, ‘Will you please tell me how you manage?’

“And she said, ‘I stop in a town and go around the streets and tell them what the Lord has done for them, and me.’

“I said, ‘Where will you stay tonight?’

“She said, ‘Somebody will ask me to stay.’

“I said, ‘Where will you dine?’

"She said, 'I don't know; somebody will probably ask me to have some dinner. I have been preaching for three years and have only spent one night in the benches of the parks. The Lord has sent me to preach and *I trust Him* and He will provide. I have no fear.'

"I wanted to do something for her, but she would take nothing. I wanted to give her a Bible, for hers was in pieces, but she said 'The Lord will send me one when I need it.'

"The train stopped and she got off. My soul! My soul! *What* a woman! 'Verily, verily, I say unto you that I have not found so great faith, no, not in Israel.' Here were *her* ways of preaching the gospel just as her Lord had taught her, as He had taught the apostles in the early times.

"And what is the Church's way today?

"I do not criticize; as I say, I am no judge and perhaps I am quite wrong, but it seems to me that if I wanted to preach Christ, crucified, His love for us, and our love for each other, and for Him, in the lowly way He wishes us to worship, I should do as the example He showed me.

"This young girl was almost uneducated. The lessons she had learned, she had learned thoroughly.

"She loved her God as she loved nothing else on earth.

"She loved her neighbor as herself.

"And the lesson of humility she had learned in her early days.

"The Christian religion is not a religion for educated people. It is for poor people.

"'Go tell John,' said Christ, 'how the poor have the gospel preached unto them,' and not the rich.

"The poor were Christ's friends; the poor loved Christ and He loved them. The poor annointed Him, wept over Him, saw Him die, were first to meet Him at His early resurrection. The poor were His lovers."

"Father, if you will believe me, this is all a Christian needs to know.

"We have theological seminaries to train our men to preach the gospel,—say it takes four years. *Four years*, to teach a man, to teach another, that Jesus Christ died on the cross here, through *love* for man—simply to save his life. And those who *believe* in Him and *love* Him shall never die. It does not take a great deal of learning.

"If I were examiner chaplain for missionaries, I should say:

"'Do you *believe* in Christ with all your soul?'

"'Yes.'

"'Do you *love* Him with all your heart?'

"'Yes.'

"'Do you trust Him *implicitly*?'

"'Yes.'

"'Then you are passed for China.'

"'Faith and love are all you have to teach, and trust in God for your daily bread. My blessing go with you, you man of God. 'The workman is worthy of his hire;' the Lord will see it paid."

"And have your church full of ignoramuses," said his father. "A pretty mess you would make of it. You must have gentlemen in the Church—it stamps a man as a gentleman. You can't have every Tom, Dick and Harry. You *must* be educated, go through the course, and come out of it fit for society, and the Church, too. Why, a man's popularity depends upon his gentlemanly bearing."

"I say, dad, I was in a butcher shop the other day, and the man said to me,

" 'How long does it take to write a sermon?'

" 'Well,' I said, 'that depends; sometimes it takes some men a long time. Sometimes he has a good deal of reading to do, or studying, or thinking, but most men can write a sermon in an afternoon.'

" 'Well,' he said, 'that is strange. How long was he studying theology?'

"Four or five years."

" 'Well,' he said. 'A lady comes in here to buy a leg of mutton. I don't have to preach her a sermon about that leg of mutton. I know all about it; that is my business.'

" 'I can tell her how old it is, whether it is fat. I can tell her if it is good stock or not. I can tell when it was killed; whether it is tender or tough, where it had grazed and, if she wants to know, how to boil it or how to roast it, and if she wants to argue, I could argue half an hour on it. Why can't you do that with your religion? Don't you know your business?'

“And my private opinion is, the more man knows of *this world's* teaching, the less will he be inclined to believe in the Christian religion.

“As I said before, father, *I criticize no man*; I judge no man; they may be all right for all I know. But this is the way it strikes me. If I have to preach for Christ I will certainly do it in a way that Christ, Himself, has taught, and as He has set the example, trusting in Him for everything that is needful, and if it doesn't come, doing without it; preaching His love by preaching our faith in Him, and showing it by living in Him; preaching His humility and showing it by what I am doing, exactly as this child did; and, as St. Paul says, ‘I am determined to know nothing among you, but Jesus Christ and Him crucified.’

“Unless you serve God in His *own way*, *all in all*, you might just as well not serve at all. As Christ says, ‘Count the cost of the tower you propose to build, and if you cannot finish it, then do not start.’

“How can a man go out to teach men to *believe* and *trust* in God, when he won't trust Him, himself, for his very living, and wants to be paid by other men a stipulated sum before he begins?

“If they would send out a notice to all missionaries and clergymen connected with the Church, that henceforth they must depend upon *God* for a living; that in future, no more money would be paid; that they must first *show* their *own* faith in God, before teaching faith; that God would send them what was necessary,

and at home their aid would come to them in the shape of prayers, what would happen?

"Just what happened in the olden times.

"The real Christians would separate themselves from the world and help each other; and the rest go home. And it seems to me that the olden times *must* come again before we are in God's favor. A perfect dependence upon Him!"

"Pardon me, my boy," said his father, "you talk like a fool. Money is just as necessary in the Church as anywhere else. The Church must pay her debts. Neither in the Church in Christ's time, nor now, can anything be done without money. The Church would go to pieces in six months without money. See how the saints sent money to each other."

"When you say 'the Church would go to pieces in six months,' you are doubtless speaking of the Christian Church today, and it is very true. It would not stand six months, but do you think that *that* was the kind of church which God's Son came to earth to establish and die for?

"Was *this*, to be the bride?

"Ah, no. About *His* church there is to be nothing of the world. The world is His enemy, and the money the Church did use was not for wages, but to buy food. They were entirely distinct from their enemy in the world. They were *in* the world, but not *of* the world.

"They used the world much as we use an hotel, as a place to stay while here; our bed and board is here and sustains us, but we have no thought or interest in the

hotel. Success or failure does not interest us. Our home and business is at our home beyond. God wants His men to go out trusting to Himself, just as Abraham did when he stretched out the knife to slay his son.

"Take what is sent and be thankful. If they cannot do that they have greatly mistaken their calling, for if they are trying to make other people believe what they themselves do not believe, they are imposters.

"No, father, a man who serves Christ as he should, gives up the world. How often it comes—'You cannot serve two masters.' To give the *world* is *nothing* for heaven.

"If we would take St. Paul as our guide, (and who is better known by Christians), and we took from him what he calls the 'fruit of the spirit' as our mentor or instructor, love, joy, peace, long-suffering, gentleness, faith, meekness, patience, temperance, I would venture with these graces to bring more souls to Christ, than with a headfull of Theology, Greek, Latin and Hebrew and the Fathers, too, for the former *would* bring us to heaven, whereas the latter might not.

"I would like to know, father, your views of the resurrection and what you teach. There seems to be a wonderful amount of ignorance of an event which must come sometime, and probably soon. In fact, it is not ignorance, but disbelief."

"Well, I do not suppose I have ever preached on the resurrection in my life. There never *has* been a resurrection and God knows when there will be. Don't

you think it is better to give the people something of more interest? Preach of life and not of death; and besides, what can you say?"

"You can say a lot and which they ought to know.

"The whole Christian religion *stands* upon the resurrection. You might as well burn your church as hide the resurrection.

"This is the priest's duty, to see that his people know these things, as far as we are taught by the New Testament.

"People do not believe in the resurrection. They believe in many things, in spirits, in souls, and part of the resurrection, but not in the absolute resurrection of the body as we have it here on earth—the whole and living body.

"Without this faith this Christian religion fails."

"Why boy, you do not mean to say that you really believe that our bodies, after the resurrection, will be identical with those we had on earth? There must be some change. It cannot be the same; our nature must change."

"Father, as the grain of wheat, is like the parent grain of wheat, with all its possibilities, so is the risen body of a man, like what the man was when on this earth. His tastes, his appetites, his instincts, his loves, his desires, they still sleep in him until the resurrection.

"What is *sown* must be *reaped*. It is a law of nature,

and man will be man once more. There can be no question about this.

"St. Paul is clear on it. Every muscle, every nerve, answers to the suggestions of the brain. The bodies are identical, so much so that we will hardly believe that we *have* been dead."

"In that case," said his father, "what about marriage? Christ says that there is no marriage in heaven. This would show you that the human body is not the same before, and after, resurrection. It is absolutely impossible that St. Paul can be right."

"Father, as far as the marriage *service* is concerned, it shared the fate of all human laws, its abrogation.

"It had served its time when necessary, for man was vile. Now, it was no longer so. And since there is no law in heaven, there is no sin, but the law of love which God hath made to rule His people in infinite happiness.

"God, who made man, and knows him, knows best how to guard his happiness. St. Paul says, 'Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure.'

"With no resurrection Christ did not rise. If Christ did not rise, the whole of God's previous promises are swept away. If there be *no resurrection* then there is *no* Christ.

"It is the one thing we *must* believe to be a Christian, and if we do not believe it, we are not Christ's.

"The resurrection is God's method of keeping the bodies of dead men for an indefinite time.

"The sleep of death comes over them, and they are buried and decay away, and in years come to dust again. At the resurrection God wants these men back, and calls them in their bodies, as they went.

"Do you not think that this second advent of these men, by resurrection, would be much more simple and far less wonderful than their *first* advent, at birth?

"Nothing could be more wonderful than that. If they believe that, and they know it; yet their faith staggers at far less wonderful things.

"If Christ did not rise, the whole Christian religion is utterly swept away. Christ's sacrifice was nothing, no more than the two thieves who were crucified with Him, if He did not rise.

"Christ did not conquer death *if* He did not rise; nor the grave, *if* He did not rise, and we shall die, too, and that will be the end of us.

"But when He rose, He had some six hundred witnesses, some of them ate and drank, walked and talked with Him. He spent forty days with the disciples, and they who close their hearts to Him, will have to acknowledge the resurrection when it comes.

"St. Paul says:

" 'For if we believe that Jesus died and rose

again, even so them also which sleep in Jesus, will God bring with Him.'

"'For the Lord, Himself, shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air and so shall we be ever with the Lord.'

"Now these are St. Paul's words, our trustworthy, who received his teachings from Christ.

"But remember, it is only those who *love Christ* above all, who will mount."

"Do you know," said his father, "I never noticed that the resurrection should be in the air. I naturally supposed it would be on earth. I supposed the Judgment would be there, but it seems not. The judgment of such a concourse of people would take a hundred years; in fact, we do not know anything about it."

"Father, that is just where you are mistaken. Christ has told us perfectly plainly what will take place. We shall have to judge *ourselves*, and not the Lord, but He will see that we do it fairly.

"Christ has *invariably* told His children that heaven is only for those who *love Him*, but for *no one else*; not for what man calls *good* lives; that makes no difference; *love alone* will bear you up to meet Him in the clouds:

"You must be Christ's, or you will not rise.

"First, the dead bodies rise. Then the voice of Christ shall ring:

" 'All ye that love Me rise to meet Me
in the clouds.'

"All they upon the earth who really love the Lord and are glad to see Him—and Christ knows every one by name—they will all rise to meet Him, as Christ rose at the ascension.

"All those who have not loved our Lord—all those who are mistaken in their love—all who have not made Christ their first love, will stay upon earth, and after Christ has received His own, they are taken to heaven forever.

"But those who remained on the earth will be destroyed, 'in which the elements shall melt with fervent heat; the earth also, and the works that are within shall be burnt up.'

"All those who love Him will escape this death; all who do not love Him shall be left on earth and destroyed, body, soul and spirit."

"This would seem to be like a man judging himself," said his father. "What is your authority for this?"

"This is all we are told about it. Christ says He will come in the clouds; and from there will invite all that love Him to come to Him,—all those who are glad of His appearing. Their love will bear them up to Him. Then God leaves the earth, with His chosen, and destruction will end the world.

"Have you ever noticed how we were meant to understand that sleep is the condition of a dead man? The man is dead, but the better part of the man, the soul, is *not* dead, and only waiting in Hades for the resurrection of the body"

"Yes, that may be, but there are a great many opinions on this subject. I do not believe that yours is popular. As a matter of fact, I do not think that the people believe anything. They seem to think that once you are dead, that is the end of you; in fact, that this life ends their existence."

"What a mistake! What a mistake! How little they think that the resurrection is only their *birthday!* That the *real* life is only beginning then, the life of which St. Paul says:

" 'Eye hath not seen nor ear heard, neither
hath entered into the heart of man, the things
God hath prepared for those that love Him.' "

Love Him, father, only to love Him, as our Lord says:

" 'God is not the God of the dead, but of the living.' "

"And certainly, every Christian who has been born into this world since Christ's time, is alive today in hades, awaiting the resurrection and *asleep*, by what St. John, St. Matthew and St. Paul tell us.

" 'Our friend Lazarus sleepeth,' says Christ. 'I go that I may wake him out of his sleep.' His disciples thought that he had spoken of taking a rest in sleep.

"Christ said of the maiden: 'The maid is not dead, but sleepeth.' "

“St. Paul tells us that ‘for this cause many sleep.’ Then again, ‘We shall not all sleep. Those who sleep in Jesus will God bring with him.’ At the resurrection St. Matthew said: ‘Many bodies of saints which slept, arose.’ St. Paul said of Jesus, ‘He became the first fruits of them that slept.’

“Asleep in Hades or hell, and Christ tells us what they are waiting for; ‘waiting for the resurrection,’ ‘when every man and every woman who loves Me shall rise to meet Me in the air.’

“And I distinctly think, father, that this place ‘hell,’ to which all men go, good and bad, should be explained more fully.

“Many people do not know that there are *two* words in the Greek Testament, of *two* different places, for *two* different purposes, in two different localities, but only under the one name (hell), in the English Bible.

“The first is ‘Hades’ and the second is ‘Gehenna.’ So many people do not know there are two hells, and why they have not made this change, I do not know; why do they not give the names in the Greek Testament? ‘Hades’ and ‘Gehenna’?

“It is reprehensible in a matter of so much importance, that of hell, it is criminal. They must have their individual names, or ‘hell’ has no meaning—

“Hades, or hell, is the place where all departed spirits go and sleep until the resurrection. All people who have died are today in Hades, good and bad.

"Paradise is in Hades, and it was in Hades that Christ went while His body was in the grave. The Creed calls it 'hell.'

"Some people are happy there and some are unhappy. Those who love the Lord must be happy anywhere. Those who do not,—their lives or dreams must vary according to their lives on earth; but when Hades ceases to be, which will be at the resurrection, gehenna will take its place, the resurrection of the body dividing the two, one before and the other after.

"Gehenna, or 'hell' is quite different. This place is not in operation yet. No one knows what that hell is. It is a place of fire, a place of destruction where lost souls are consumed. Hell is not torture, but in a fraction of a second's time, extermination and annihilation of body, soul and spirit; they are cremated everlastingly and are as dead as though they had never been. All who offend God shall perish, and this we call 'hell' also."

"Oh, that is a very dangerous teaching, my boy. If men once learned that hell is no suffering, but simply where one was winked out, they would say at once, 'What is the use of trying to get to heaven? We can have this life, and then we die—and no pains.' I consider this a very dangerous teaching."

"Father, you can't call the truth 'a dangerous teaching.' The trouble with me today is that the truth is not preached. What we want in the pulpit is more *truth*—it *must* be preached.

"You cannot frighten a man into heaven. You might as well try to frighten him into loving a woman. You can't. Love and faith are powers above man.

"People use this word 'hell' to describe anything horrible, but it is not so. Perhaps I do not feel as some others, but father, I will just tell you what I think about hell.

"There is no place to go to but *heaven or hell*.

"Heaven is a place of *positive* happiness; hell, I take it, to be a place of *negative* happiness.

"Perhaps this surprises you. I do not ask you to preach this to your people, but I am going to tell you what I believe.

"God is merciful. He doesn't give us a choice between life and death and then punish us for choosing wrong.

"What punishment we have *we draw upon ourselves*—*our punishment is in losing heaven*. Such punishment as this, is incomparable.

"When the body dies, the soul goes to hades, and there sleeps the sleep of death. The body is dead, but the soul, or spirit, which is the best part, is asleep in hades.

"Dreams belong to the soul, and not to the body; it is not a function of the body or brain. When you are under the influence of an anaesthetic, although your body is perfectly dead, and brain, too, you sometimes have sweet dreams, and your dreams belong to the *soul*, and not to the *body*.

"And the people in hades, whose bodies are dead, dream much as they would on earth, for the dream function has not changed because of its habitation, for its habitation is the same; it still has its soul and its dreams as usual.

"And as some dream of heaven now, so some dream of earth and its life here,—or anything. According to a man's life here, would his dreams be, as it is on earth.

"A wicked man would have a nightmare, while the man who loved his Lord,—his dream would be a delight.

"A man who had lived a wicked life,—his dreams would naturally be wicked—a nightmare—perhaps horrible.

"And to the man who loved the Lord,—what a land of peace and joy, and both in hades.

"This is not *God's doing*; it is *our own*—dreaming of the life we had on earth—everything from a hideous nightmare to an unalloyed happiness. This is our *own doing*, not God's.

"There is no measure of time in sleep; a day, a year, a thousand years, all are the same while we sleep. And St. Paul, himself, must leave his joyous dream to rise at the resurrection, hardly believing that he had been dead at all. It was but yesterday eve that he was at Rome—today, his resurrection.

"Few people know that they are dead; the resurrection will be a revelation to them—the end of time has come.

"And now hades is empty and done forever, and

dreams are the worst that has been, be they happiness or agony, and we are alive again.

"The resurrection, we know. Christ comes and in words of thunder that every ear can hear, He gives an invitation to those who *love* Him to join Him in the clouds, and here is the time of 'gnashing of teeth.'

"So hades and the resurrection are past.

"And now comes the other hell, gehenna, the place of destruction. The world must be destroyed by fire, 'and the firmament melt with fervent heat.'"

"Well," said his father, "you seem to know all about it. May I ask you what is your authority. How do you know all this?"

"Simply from what I read in my Testament. All this is very clear and I think you shall see it; but what happens now no man can tell.

"This is gehenna, the destroying hell. Although no man can tell, yet you will acknowledge that a man, on whose mind this has been a constant thought, might have some better idea than the mind that never thought of it.

"We say hades is closed over—empty.

"We say the resurrection is past, the wise people have gone to heaven; so that is over and past; and the foolish ones are still on earth.

"God has left the earth now; all His loved ones are at home with Him, and the condemned are still upon earth awaiting their execution.

"God only knows how He will work—'For who hath known the mind of the Lord, or who hath been His counsellor'—'God's will be done.'

"But let us insignificant beings imagine this world to be like an egg, as it is. It has a shell like an egg, on which we live; and as an egg is full of meat, so is this world full of fire, for the interior of this world is seven thousand miles of living and burning fire—and God has cursed the world.

"We imagine this egg suspended in space.

"Perhaps the Ruler of the universe, after the resurrection, might order a comet twice as big as our egg to go and wipe out the sin spot from before Him, for it is His enemy—an offense to Him.

"The comet traveled three million miles a day, and it obeyed, and as it bore down upon the earth, men can see it come, and no help is near, for God is gone.

"It will take two months for the comet to reach the earth and occasion the darkening of the sun.

"Can you imagine a cricket ball traveling three million miles a day colliding with a suspended egg in space? Not one soul on earth would ever know what had happened.

"The world, the rocks and the sea, and they who loved them so, in a fraction of time, would be a holocaust in space, and the world and its lovers would know it no more.

"The wise are in heaven and safe forever; but where are the foolish?"

"They have become extinct in the second death.

"No more anxiety for them, no more tears, no more suffering, no more pain, no disappointment, no distress or regrets, for they are *dead*.

"They are now what they were before they were born.

"So those in hell have a *negative* happiness, while those in heaven have the positive.

"You do not speak of the millenium; what about one thousand years with Christ?" asked the father.

"When Christ gave us this Testament, He gave it with a special end in view. It was the gospel telling us of the good news.

"It began with Christ's birth and ended with His death, and gave us the fullest information by word and example, sealed with His authority, the way to do His will, but not once is the millenium mentioned.

"The Testament is a complete book, and yet we hear nothing of the Apocalypse.

"When Christ says, 'Other sheep I have not of this fold,' perhaps these wonderful creatures were of them, but certain it is that the New Testament contains our whole duty to God and if we live within its laws, Christ has promised us eternal life.

"If there were anything else needed it would have been there.

"It seems to me a wonderful thing that the Church encourages her people to do the very things that Christ tells us will keep us out of heaven.

"For instance, in the matter of money; I take money because it is the first thing in the world.

"Who is the important man in the Church? The man with the money—the rich man, and the richer he is, the more important.

"And what does our Lord say to His disciples?

"'It is easier for a camel to go through a needle's eye than for a rich man to enter heaven.'

"It deprecates riches in every form or shape; it warns us to keep clear of this evil, for 'If you gain the whole world and lose your own soul, what would it profit you?'

"Christ and the Church evidently do not think alike."

"Well, as I have said before, my boy, you *can't* preach that to business men; you preach that and you drive them from church. It is right, of course it is right; at the same time you cannot preach that they shall not make money."

"Then where is the Church's duty?

"Shall we preach what men like, or shall we preach what God likes? For if I pleased man, I should not be the servant of God.

"Where God's law and man's law clash, our duty is on the Lord's side, to make it perfectly plain to them that they are doing a thing at their *peril*, and that risk must

be very great. They are warned, but only one in a thousand will listen to it.

"It is not the money that keeps them out of heaven, but it is the attractions that the world has for the rich man in its multitudinous forms and shapes that our human nature (without God's help) cannot withstand.

"What Christ denounces here and condemns, the Church looks upon with covetous eyes, for this is perhaps the most highly esteemed in our eyes. Christ knew this better than we do. He knew how impossible it was; therefore He said, flee temptation and be safe.

"Now take education, which perhaps is more highly esteemed than money.

"Why do we want to educate our children?

"First of all, because society demands it, and secondly, because the better we are educated, the higher positions we can get in the world. It brings us wealth; it brings us honor; it brings us seats among the mighty; it flatters our pride; it makes us somebody, and a great deal more besides. And the Church is very strong on education. By all means, let every child be educated."

"Quite right," said his father. "Every child should be educated. A man who does not educate his children should be taken up for robbery; he robs them of success in life; he is a robber."

"Gently, father. You are looking at it from the world's point of view.

"What does Christ say? Let us see what our Testament says.

“Christ tells us, ‘For that which is highly esteemed among men is abomination in the sight of God’ There is no uncertain sound about that.

“‘God has chosen the foolish things of this world to confound the wise.’

“‘If any man seemeth to be wise in this world, let him become a fool that he may be wise.’

“‘I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent.’

“‘Hath not God made foolish the wisdom of this world.’

And in other places He deprecates what *we call education*.

“Remember, God does not disparage His own Son’s ‘instruction’—that is a very different matter.

“It is the *worldly wisdom* that he denounces—men educated by His enemy, the world, in the enemy’s ways, and to the enemy’s advantage—which leads so many astray, and the world delights in scattering through the land.

“Christ *died*, to teach men the way to *everlasting* life.

“He appointed His apostles as His teachers, and commanded them to teach to man, what they had heard from Him—the way to heaven—I say, let us teach our children that first.

"The earth is the world's, and children are educated for the world.. Everything is done for them that can elevate them and make them great and good citizens—of what? Of God's *enemy*, the *world*!

"You are training your child to belong to the world, Christ's enemy, and you are making a very good attempt at it.

"Considering that God is almighty, and humanity such a plaything in His hands, is it marvelous that He should tell us how foolish we are in His sight, and show us His contempt for our learning by saying:

"'For the wisdom of this world is foolishness with God.'

"How much rather say, and learn from God,

"'But seek ye *first* the Kingdom of God and His righteousness, and all these things shall be added unto you!'

"What is your argument? What would you do with schools? What kind of a world would you have?" asked the father.

"I have no argument. I simply say, is it not strange that the Church should not see her children educated in something pertaining to their *future* life, their eternal life, instead of devoting their time and money to benefit this life?"

"Would you not send your children to school?"

"Yes certainly—but they should learn the *most important* things first—teach them first the road to heaven."

"Take a man and a child; the man is a highly educated man. His reason and all his faculties are fully trained—a man of judgment. The child knows nothing.

"Father, which of these two do you think you could more easily persuade to believe an impossible story?

"For the Christ story, to human reason, is an *impossible* story.

"*It is all faith*; God has made it so,—no proof—gospel story.

"Our Saviour, Christ, had no human father. God, the Creator of the universe, of another world, was His Father. He came to earth and lived as no other man lived. He walked upon the water. The storm and the sea obeyed Him. He did impossible things.

"They crucified Him and He brought Himself to life on the third day. He then lifted Himself from the earth to heaven, in spite of the law of gravitation.

"He told the people that He was a king, and told them if they loved Him, their dead bodies should rise from their graves—just as they were here—and they would live with Him for eternity. He would come in the clouds of heaven to claim them.

"These are all *impossibilities*, and no trained and balanced mind can receive them, *except* it be of those of whom our Lord speaks, when he says:

"'No man can come to Me unless the Father draw him.'

"And again, He says, 'I say unto you that no man

can come unto Me except it were given unto him of my Father.'

"You cannot believe a thing or not, just as you choose. People think they can put off believing until they are on their deathbeds. It is folly.

"Faith is the rarest thing in life, much less in death, and especially after a man has been trained *not* to believe such an improbable thing.

"If you want to believe, you have to begin at the beginning; let it be the *first thing* a child should know, and God must draw him.

"The child believes it all because it thinks *you* know best, believes it all solemnly.

"Doctor Osler, I think it was, kept a record of five hundred deaths that he had attended. The record read:

" 'One died in exultation; three or four were greatly frightened,—died in terror; and all of the rest of the five hundred passed away as they had been born, knowing nothing, caring nothing; without knowing where they were going.'

" 'One soul out of five hundred, died in exultation.' What a world!—What wisdom!

"The world always imagines the Christian religion to be one of thorns and briars, full of footfalls and snares, disappointments, etc., etc., a religion in which one can never do what one wants to do, and must always do what one does not want to do. The Christian religion is a bugbear that mars all kinds of amusements, engagements

and pleasure. Now this is the world's opinion, but only the world's. This is the devil's work. Take the other side.

"Anyone who loves the Lord will find it a bed of roses. Take the old apostles, St. Paul and St. Peter both, when chained in their prisons, could praise their God and thank Him for all His mercies.

"To the *world* it is just as described; it is a bugbear; but when one can pray in *earnest* that 'Thy will be done, not mine,' bitterness loses its force, and it becomes a joy, but they do not know this until they try it.

"St. Paul says, 'If in this life only we have hope in Christ, we are of all men most miserable.'

"But our religion is meant to take us to *another* world, not this world, and it is the hope and prospect of reaching there, that make all these bitter disappointments shorn of their bitterness, and a joy.

"You remember our Lord's parable of the 'pearl merchant' who found *one* pearl of immense value.

"He was enraptured at the find and thought to buy it, for in that pearl he saw a princely fortune, and now he could look on the wealth of an Indian prince, but he had not bought it yet.

"He asks the price, and the reply is:

"'Everything you have.'

"He was staggered, but he must have that pearl at any cost; *he must have it.*

"He gathered together his money and other pearls he had, and all his belongings, but it was not enough.

"He borrowed money; it was not enough.

"He sold his hat, his coat, and his boots, until at last he stood with barely enough to cover his nakedness—all gone—a complete wreck, *but, he had his pearl.*

"Was he happy? The happiest day of his life. He had not the means of buying a biscuit for his dinner. He must sleep in the fields, for he had not money to pay for a bed. Was he glad? He was uproariously glad.

"‘You have nothing to eat?’

"‘I don’t want anything to eat.’

"‘You have no place to sleep?’

"‘I don’t want it.’

"‘You can’t travel?’

"‘I don’t care, I’ll walk. I’ve got my pearl and I’ll keep it until I get to market. My joy will keep me till then, and after that, my place will be among the princes.’

"*Here* is the life of the lover of our Lord, from St. Paul, to now.

"We have found the pearl! What does it matter what our lives are now? We do not count the ill between here and the market. We are glad *whatever happens*, for we have *the pearl*, and nothing can rob us of that joy—for we have it where no man can steal it.

"That is what we must preach and teach. We are glad today for the great joy we expect tomorrow.

"The world lives for the present.

"The *Christian religion* teaches us to live for the future; but we must be patient."

"Don't you think that such a love has a smattering of 'cupboard love' in it?" said his father. "A love of what you can get out of Christ, rather than Christ, Himself? I call that an unworthy love."

"I do not think there is any such thing as unworthy love. Christ redeemed us that we should enjoy His Kingdom—the pearl. His kingdom is all He has to give us. Can you measure its value?"

"St. Paul says: 'Looking unto Jesus, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God'—Any love of Christ is better than no love.

"And, father, what do you think as to the coming of our Lord? A great many believe that the end is near. Do you feel that it is?"

"No man knows when the Son of Man is coming. Our Lord says the angels do not know; that He does not know, Himself. Why should it be now? Men have always thought this."

"But He has told us when we may *expect it*. He had given us a sign, telling us that when we shall see these things come to pass we may know that He is at the doors.

"These signs have all been fulfilled, every sign with the exception of one,—the sun and the moon darkened, and sometimes I think that that comet which God may send to wipe us out, may occasion the darkness of the sun by obstructing its light as it bears down upon us. It comes last, you know."

"I do not think," said the father, "that you will find many people to believe your theory of the comet and the earth colliding, but God knows. We cannot tell. The world has got to be destroyed by fire, and that would be a merciful theory; the saved gone, and the worldling for destruction would never know what happened. Yes, this would be merciful, but it does not follow that it shall be now—it is such an old story."

"Do you remember those warning words, father, from Christ, Himself: 'As it was in the day of Noe, so shall it be also in the days of the Son of Man. . . They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark and then the flood came and destroyed them all.'

"'And in the days of Lot they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all.'

"Father, it is very near, very near, and it will take us as unexpectedly as they of Sodom in the days gone by.

"We have talked over my difficulties pretty thoroughly. What is your opinion, father?

"For myself, I do not know what to do. I cannot stay in my church, and I cannot ignore my church, in spite of all its failings and weaknesses and disobedience. I have no place of worship. I am an outcast, as it were, without one soul to sympathize with me in what is God's truth."

"Well, my boy, you have taken me so much by surprise that I do not know whether I am standing on my head or my feet. Taking it all around, you are right. There is no use denying it; you are right. And what is to be done. I don't know. We must take time to think of it.

"You cannot change the Church; they would laugh at you—call you a crank, sniff at you. That would be useless. If your love of Christ is sufficiently great to lead you to give up your Church on account of the reasons you give me, how would it be to preach a sermon giving your views in shortened form, telling your congregation what you have told me. If they will listen to you (which they will not), you will have made an impression, and you can cultivate that; and if not—well then—I don't know; I would wait a bit."

"Father, I know my people too well. I say they are dear, but I do not think there is a particle of *Christian religion in my church*.

"But they have not been 'born again' and they will not hearken to love and humility.

"I tell you the more I see of our religion, the more satisfied I am that very few people are born again, and you *must* be born again before you can get into the kingdom of God. Listen to what our Lord says:

"'Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.'

"In my small experience, I have never heard from the pulpit that there is such a thing as being 'born again,' unless it is in baptism.

"Father, we are having this chat together; it is no use our hiding these things from ourselves; let us be honest. Christ has said *yes*, and we say *no*, and Christ has got the whip hand. There will be very few of us that get to heaven.

"We can bolster each other up with false hopes, which we know *must* be false, until death comes, and instead of its being the *end*, it is the *beginning of true life*, the first day in the kingdom of God, and forever.

"We have scorned Christ and He knows it, and has said to His apostles in warning:

" 'Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat, because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it.'

He knew what was coming and He warned His disciples. Christ knew how few would reach that heavenly kingdom.

"By the way, father, did you ever tell your people what you know of heaven? Don't let people imagine that there is no solid ground; that they live in the clouds; that they have wings; that they have no bodies, but simply spirit.

"Will my loved ones know me? Shall I meet my baby? Shall we talk to each other? Have we real bodies? Do we think in heaven as we do here? Do we sing all the time? and a thousand other foolish questions.

It is ignorance. People do not like to ask these questions, but they wanted *to know* all the same.

"Tell them they will be *men* and *women* as they are now. We are led to believe that the change between heaven and earth is not so great as we imagine. I think we shall be surprised to find how much alike heaven and earth are.

"The *main* difference is that in heaven *all is love*, and on earth all is hate. That change, simple as it is, makes the difference; it turns the whole current of our lives from death to heaven.

"But there is one thing to impress upon them: That the love you have borne to the children of Christ on earth, will follow them to heaven and there be cemented.

"The love for Christ's sake will never fail, for it is riveted, and your love will be sweetened by the death of sin.

"But remember, your bodies will be as they were on earth. Food and drink, sleep, enjoyment, ecstatic happiness, and, above all, your love for every soul in heaven, and the more you love, the nearer you are to God."

"I have been strangely interested," said his father, "in what you have said. I was in the Church before you were born. I know the Church is wrong, and so wrong that it is beyond my reach. I have hoped that I was wrong or mistaken, but I can believe it no longer. It is absolutely impossible to change it now. It is in God's

hands and God will deal with it, but where is the Lord to find his bride?

"When you say that we are entirely to blame for it, I can see it now.

"If the clergy had been true to their Lord, they would never have allowed the world to get such a power over it.

"If a school is a failure, the master is a failure; it is not the boys."

"Yes, it is Christ's bride that disappoints me. Fancy this world with its hatred and malice, being a bride for the loving and gentle Christ—and I want to be a party to that wedding—but father, where shall we go?

"Have you seen a few verses written by Miss Matilda C. Edwards, which I have only lately seen—and my heart goes to her, for I feel she agrees with me. You have not seen them? I have them in my pocket and I will read them to you. She calls them 'The Church walking with the World:'

The Church and the World walked far apart.
on the changing shores of time;

The World was singing a giddy song,
And the Church a hymn sublime.

"Come, give me your hand," cried the merry world,

"And walk with me this way;"

But the good Church hid her snowy hand,

And solemnly answered, "Nay,

I will not give you my hand at all,

And I will not walk with you;

Your way is the way of endless death;

Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there.
Your path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and gems,
And yours with tears and pain.
The sky above is always blue;
No want, no toil I know;
The sky above me is always blue;
Your lot is a lot of woe.

My path, you see, is a broad, fair path,
And my gate is high and wide,—
There is room enough for you and for me
To travel side by side."
Half shyly the Church approached the World,
And gave him her hand of snow;
The old World grasped it, and walked along,
Saying, in accents low,—
"Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvet and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"

Said the Church with a smile of grace;
Then her pure garments drifted away,
And the World gave, in their place,
Beautiful satins, and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell
Crisped in a thousand curls.

"Your house is too plain," said the proud old World;
"I'll build you one like mine,—
Carpets of Brussels, and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold;
And fairs and shows in the halls were held,
And the World and his children were there;
And laughter and music and feasts were heard
In the place that was meant for prayer.

She had cushioned pews for the rich and the great
To sit in their pomp and their pride,
While the poor folks, clad in their shabby suits,
Sat meekly down outside.
The angel of mercy flew over the Church,
And whispered, "I know thy sin."
The Church looked back with a sigh, and longed
To gather her children in.
But some were off in the midnight ball,
And some were off at the play,

And some were drinking in gay saloons;
So she quietly went her way.

The sly World gallantly said to her,

“Your children mean no harm—
Merely indulging in innocent sports.”

So she leaned on his proffered arm,
And smiled, and chatted, and gathered flowers,
As she walked along with the World;
While millions and millions of deathless souls
To the horrible pit were hurled.

“Your preachers are all too old and plain,”
Said the gay old world with a sneer;
“They frighten my children with dreadful tales,
Which I like not for them to hear;

They talk of brimstone and fire and pain,
And the horrors of endless night;
They talk of a place that should not be
Mentioned to ears polite.

I will send you some of the better stamp,
Brilliant and gay and fast,
Who will tell them that people may live as they list,
And go to heaven at last.

The Father is merciful and great and good,
Tender and true and kind;
Do you think He would take one child to heaven
And leave the rest behind?”

So he filled her house with the gay divines,
Gifted and great and learned;

And the plain old men that preached the cross
Were out of the pulpit turned.
"You give too much to the poor," said the World;
"Far more than you ought to do.
If the poor need shelter and food and clothes
Why need it trouble you?
Go, take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine.

My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."
The Church held tightly the strings of her purse,
And gracefully lowered her head,
And simpered, "I've given too much away;
I'll do, sir, as you have said."
So the poor were turned from her door in scorn,
And she heard not the orphans' cry;
And she drew her beautiful robes aside,
As the widows went weeping by.

So the sons of the World and the sons of the Church
Walked closely hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.
Then the Church sat down at her ease and said,
"I am rich, and in goods increased;
I have need of nothing, and naught to do

But to laugh and dance and feast.”
The sly old World heard her, and laughed in his
sleeve,
And mockingly said aside,
“The Church is fallen—the beautiful Church—
And her shame is her boast and pride!”

The angel drew near to the mercy-seat,
And whispered, in sighs, her name;
And the saints their anthems of rapture hushed,
And covered their heads with shame.
And a voice came down, through the hush of heaven,
From Him who sat on the throne,
“I know thy work, and how thou has said,
‘I am rich;’ and hast not known
That thou art naked and poor and blind
And wretched before My face;
Therefore, from My presence I cast thee out,
And blot thy name from its place!”

“My boy, how dreadful that is! May God forbid!
I have been in the Church since long before you were
born and never until today have I recognized the power
or importance or the *absolute necessity* in a Christian life,
of these three things.”

“With these things the kingdom of God is ours, and
without them we are lost—no matter who we are!”

“I suppose I have gone on like most other men, teach-
ing men to lead good moral and upright lives, to be
virtuous, honest, generous, truthful, communicants and
good churchmen. But *love* in the Church! No—Nor yet

humility, and my faith, was *no* faith. You have opened my eyes, my boy. I could not have believed it possible. Why, the whole Christian religion is in that text,

“‘Thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. *On these two commandments hang all the law and the prophets.*’

It is love that embraces the whole thing. Here is the seed which bears all the rest, and love, instead of being a *sinful* thing, is the glory of God. I can say as Agrippa said to St. Paul, ‘Almost thou persuadest me to be a Christian.’ ”

“Well, my dear dad, I am so joyful. I did not expect this. Your sympathy makes a new man of me—and—ah! There is the dinner gong. Come, you dear old Dad, and let us have some dinner.”

“How true—‘my strength is made perfect in weakness.’ ”







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